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LETTERS

TO A

YOUNG PRINCE

FROM HIS

GOVERNOR.

Translated into ENGLISH.

LONDON:

Printed by J. REEVES,

For A. LINDE Bookſeller to her Royal Highneſs the Princeſs Dowager of WALES in Catherine-ſtreet in the Strand, and S. CROWDER and H. WOODGATE in Pater-noſter-Row,

MDCC LV.

MVSEVM
BRITAN
NICVM

3 Hg

TO THE
ENGLISH READER.

THE Prince, to whom the following letters are addreſſed, was born in the year 1746. The firſt of theſe letters is dated in 1751. If any of them ſhould appear unequal to the great character of the Governor, the reader will find, how conſiſtent and proper they were, when he conſiders the age of the Prince. Or if any of them ſhould be thought too ſolid for the age of the Prince, the Governor is juſtified by the Prince himſelf, in one or two of the anſwers annexed, which indicate a ſtrength of mind, mature enough for any inſtruction.

The apology for the publication of the firſt part is, that the Queen ordered them to be printed without the author's knowlege. He acquieſced in her Majeſty's pleaſure, and probably wrote thoſe in the ſecond part with a view to their publication. They were written at times when ſickneſs, and other avocations obliged the Governor to be abſent from his charge. He flattered himſelf, the important leſſons contained in moſt of them, might leave an impreſſion, for many years after they were received; and to ſecure this impreſſion, ſome letters only repeat and diverſify the great truths inculcated in others.

But whatever violence might be done to the modeſty of the author, by publiſhing this ſpecimen of his conduct, in the great office, with which he was intruſted, the people of Sweden received it, with univerſal approbation, as a pledge of their future happineſs, under the government of a king in

whoſe mind the principles of religion and virtue, and the ſound maxims of the beſt policy, had been ſo early and deeply rooted.

The education of a prince is naturally an object of the people's attention. It is certain that private men have, ſtrictly ſpeaking, no right to interfere in it. The duty they owe to the moſt reſpectable of all human characters, obliges them to ſilence in a matter which being more immediately a parental concern, cannot be ſubmitted to the judgment of every individual; and the character of a young prince is ſo very conſpicuous, that, without manifeſt evidence to the contrary, the preſumption is always ſtrong in favor of his education.

But, notwithſtanding the great reverence due to the moſt illuſtrious perſons in the community, the beſt diſpoſed ſubjects, under the moſt deſpotic governments, will, from various motives,

tives, ſometimes think and diſcourſe, of that critical part of a prince's life, upon which the ſubſequent happineſs of himſelf and his people ſo greatly depend.

Some, from a real concern for religion and virtue, will rejoice, and expatiate upon the leaſt hopes they receive, that religion and virtue will be tranſmitted entire to the next generation. Others, from a laudable zeal for juſtice, and for the unalienable rights of ſubjects, not content with knowing, that the heir of the crown is in his temper averſe to oppreſſion, will delight in hearing, and reporting, that he is taught, to be a friend to mankind; to conſider himſelf as born for a nation, not the nation for him; and to regulate his own conduct by the ſame principles of juſtice, by which he is to protect his people, either againſt mutual, or foreign encroachments. Others again, who ſpeculate upon the

means

means of national proſperity, will conceive a grand proſpect opening, of improvements in trade, manufactures, agriculture, navigation, arts, and ſciences, whenever they become poſſeſſed of any evidence, that he, who is to protect and encourage all theſe, is condeſcending to acquaint himſelf, under the wiſeſt inſtructors, with the nature and benefits of each, and how to apply the genius and abilities of private men to the public good.

This kind of concern, for the education of a prince, being natural to the beſt minds, however remote from a court, has not been treated as impertinent, even in a country, where paſſive-obedience to the king comprehends, or rather ſuppreſſes, all public ſpirit. The great Boſſuet and Fenelon, after having given perfect ſatisfaction to their monarch, thought themſelves accountable to the people, and publiſhed to the world ſuch teſ-

timonies of their conduct, as not only ſerved to immortalize themſelves, but to eſtabliſh the higheſt opinion of their royal pupils, from the probity, learning, and genius of the preceptors.

The Author of the following letters ſeems to have had a ſecondary view of this kind; for tho' his principal deſign was to inſtruct his Prince, yet when he found theſe inſtructions were to be made public, he might inculcate ſome popular virtues the more ſtrongly, with a view, to prepoſſeſs the Swediſh nation, in favor of their future king. And as this concurred entirely with the duties of his office, and might anſwer his chief end, whilſt he purſued the ſubordinate point, he cannot be diſpleaſed, if we attribute to him a policy, worthy of Boſſuet or Fenelon.

There are many things in theſe letters, probably better underſtood at the

the Swediſh court, than in the reſt of the kingdom, or better there, than in diſtant parts. They are indeed, general cautions againſt bad characters, which are too much the growth of all countries. So far they need no particular explanation. But if theſe cautions are ſuppoſed to allude to particular men, of bad and contagious characters, who, to ſecure an inrereſt for themſelves, in the next reign, might corrupt and ſeduce the tender ductile mind of the young Prince, into opinions, by the prevalency of which, they might hope to gratify their ambition, we ſhall ſee the reaſon, why ſome of theſe cautions are given ten years earlier to the heir of the Swediſh crown, than they would have been to any prince, leſs beſet by ſuch characters.

This ſuppoſition will account for guarding the ears of a Prince of five years of age, againſt ſlanderers *. He

* Part I. Let. 6.

might

might be in danger of flattery, for children of a much inferior rank are expoſed to it. But ſlanderers commonly infuſe their venom into a mind, upon which it may immediately operate, to their own advantage. This caution therefore might poſſibly be levelled at ſome great dealer in calumny, who abounded ſo much in the commodity, that he could afford to diſpoſe of a conſiderable quantity, upon a future proſpect of uſury, and whilſt he was circulating the reſt for his preſent ſubſiſtence, wiſely provided, by this uncommon hoard, for the time, when his credit might be ſunk, and his merchandize out of repute. It ſeems the more probable, that ſome ſuch perſon was meant, becauſe the excellent Governor, in one of his laſt letters †, finds it neceſſary to guard, even his poſthumous character, againſt attacks of this ſort. The portrait he draws of a good governor ‡, appears

† Part II. Let. 44. ‡ Part II. Let. 30.

by

by his letters to be a juſt portrait of himſelf; and he would have been much more diſtinguiſhed by his fortune, than his merit, if he had hit upon the art, of doing ſo much good, without provoking malice and envy.

It is probable from another letter *, that ſome cunning man, who aſſumed the name of a politician, becauſe he could practiſe the art of a mole, jealous of the docility of the Prince, as well as the unwearied diligence of the Governor, was alarmed at the apprehenſion of a reign, in which himſelf would become inſignificant; in which the prince would be too well acquainted with affairs, to reſign himſelf wholly to him, and become too popular, to be in danger from any attempt to betray him. He might therefore be aſſiduous in counteracting the Governor, and endeavoring to

* Part I. Let. 17.

leſſen his weight with the Prince, by repreſenting, as ſuperfluous, all knowlege beyond that, which himſelf was inclined, or qualified, to give him. It was probably with a view to ſome ſuch perſon, that our Author recommends it to the Prince †, to fill his cabinet with a collection of honeſt men.

The letter on the ſubject of religion ‡ is amply juſtified, by the Governor's declaration, that his royal pupil was already fundamentally inſtructed in the truths of chriſtianity. Yet the caution againſt profligate ſcoffers ſeems rather premature, unleſs we ſuppoſe one of that character laying ſnares for the innocent unſuſpecting mind of the Prince. There might be ſome perſon, whoſe acceſs the Governor could not prevent, notorious for a denial of the firſt principles of religion, and for a moral character, conſiſtent with ſuch denial. If this was the occaſion of

† Part II. Let. 25. ‡ Part II. Let. 2.

that

that letter, it may account, at the ſame time, for the many expreſſions of piety throughout this volume, which, without ſuch a ſolution, may appear ſo ſtrange to many perſons in high life here, as to paſs for an idiom of the Swediſh language.

But, after all, theſe, like many other comments, may be only the idle conjectures of the commentator. Perhaps our author, having been long a ſtateſman and a courtier, and having obſerved in general, which were the worſt and the moſt inſinuating characters, thought himſelf obliged to ſecure his royal pupil very early againſt their infection, and did not mean to hint at any particular character. His letters will be found entertaining and inſtructive, without attributing to them more, than the general meaning of their contents.

The tranſlator has endeavored to do juſtice to the noble Author, by not departing

departing from his ſenſe, to the beſt of his knowlege. It would be no excuſe for inaccuracies of language, to plead that the tranſlation was done in haſte, and fortunately the letters themſelves furniſh a better excuſe, it being unnatural to the epiſtolary ſtile to be elaborately nice. If they are well received by the public, the tranſlation of them is juſtified, however it may have been executed; and, beſides all the uſe, which an Engliſh reader may draw from this book, he will receive infinite pleaſure, when he conſiders, that his ROYAL HIGHNESS, the HEIR APPARENT of GREAT BRITAIN, has already derived, from his own natural talents and admirable diſpoſition, as well as from the royal examples before him, the virtues and accompliſhments here recommended to the PRINCE ROYAL of SWEDEN, by his Governor.

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LETTERS

TO A

YOUNG PRINCE,

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GOVERNOR.

PART I.

LETTERS

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PART I.

LETTERS
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YOUNG PRINCE.

LETTER I.

SIR,

IN a reſtleſs night the mind is uſually agitated by a variety of thoughts. I experienced this the laſt night, when I reflected upon the following queſtion;

Hath the providence of God exalted a prince, in order to puff him up with majeſty, to inſpire him with haughtineſs, and thus by his pride and arroganee to ſtrike a terror into his ſubjects, by an impreſſion of his power?

Or was it with this intent, that, in imitation of God himſelf, he ſhould convince the world of his greatneſs, by the ſweetneſs and benevolence of his diſpoſition?

For goodneſs excites affection, and men are very apt to conſider him, as the greateſt, and cheerfully to obey his commands, whom they love moſt.

As your ROYAL HIGHNESS is born to a rank, which, if you walk in the paths of virtue, will lead you to the higheſt pitch of human glory, I preſume, that you are beſt qualified to ſolve the queſtion, and to anſwer me in a word, which of the two is more deſirable, to be feared, or to be loved.

I am, SIR,

Your ROYAL HIGHNESS's

moſt obedient and

moſt faithful ſervant,

Stockholm,
Monday, Feb. 25, 1751.

C. G. T.

LET-

LETTER II.

SIR,

ANOTHER reſtleſs night preſented to my imagination two brothers. The elder ſpent all his time in playing, jumping, and in idle amuſements. He left others to think and diſcourſe upon uſeful ſubjects. His converſation conſiſted entirely of trifles and childiſh things.

The younger brother was diligent in his ſtudies, learned foreign languages, impreſſed them upon his memory, reflected, and took a pleaſure in diſcourſing upon what he had learned.

Time brings all things to maturity, and it had its effect upon theſe two brothers. When the younger was ten years of age, he was importuned not to prejudice his health by too ſedentary a life; he was introduced into all companies, for his underſtanding was ſufficiently improved, to

render him converſible and agreeable. In ſhort, all men ſollicited his viſits, and ſtudied to pleaſe him.

The elder brother, who was now entered into his thirteenth year, was remarkably ſtupid; ſtood by, and gaped, when others were converſing, for he was incapable of producing a word of good ſenſe, or of diſtinguiſhing himſelf by one rational act. His parents were diſtreſſed, and formed a reſolution, very unpleaſing to their ſon, to confine him at home, and teach him to ſpell, whilſt others were enjoying themſelves in diverſion. But this meaſure was inſufficient. Self-will had produced a habit of idleneſs, and ſeverities were neceſſary to awaken his memory and reflection. His unhappy parents were deeply afflicted. His younger brother admoniſhed him. He was every where ſhuned as a companion, and the mechanic, who ſold puppets and play-things about the ſtreets, was the only perſon, that valued him. At length he determined to reform himſelf. He ſpent day and night in reading; but his reformation

was

was begun too late. He laboured very hard to acquire a character, but continued to live in contempt. Whereas his brother was happy in himself, and beloved by others.

He that ſows in due ſeaſon, may reap his fruits; but he that delays the ſeedtime, muſt be diſappointed of a harveſt.

I will venture to affirm, that your ROYAL HIGHNESS diſapproves the Conduct of the elder brother. I for my part judge it beſt, to follow your example, to read, hear, learn and reflect, in the days of our youth, that we may have time to reſt, and be fit to exhibit ourſelves to the world, when arrived to years of maturity.

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

Tueſday, Feb. 26, 1751. C. G. T.

LETTER III.

SIR,

LAST night again I dreamt of two brothers, the ſons of wealthy and powerful parents, whoſe affection they ſhared equally, as well as their ſubſtance. The one ſquandered his money; bought every thing he ſaw; broke every thing he bought; dreſſed luxuriouſly in ſilver and gold; and rolled upon the ground in his magnificent dreſs. He was the darling of his tradeſmen and mechanics. They all agreed, that parſimony would not be his foible, but that his riches would ſome time circulate, for the benefit of the community.

His brother furniſhed himſelf with playthings once a year, was ſimple in his dreſs, but always neat and decent, and it was matter of wonder, that notwithſtanding all this, he had never any money in ſtore.

His

His parents called him to account. He modeſty declined it, At length they contrived an expedient, and marked his money with a certain ſmall ſtamp. The artifice ſucceeded. They found the pieces in the hands of poor diſabled ſoldiers, of helpleſs widows, and unhappy decrepit perſons, who were all imploring the bleſſings of heaven upon this beneficent youth.

He merited, undoubtedly, double praiſe, firſt, for the voluntary good he did; and next, for concealing his charitable acts. The merchant and mechanic were likewiſe gainers; for many poor are as uſeful and profitable as one rich man.

I remain with the moſt affectionate duty and reſpect,

Your ROYAL HIGHNESS's

obedient and faithful ſervant,

Feb. 27, 1751.

C. G. T.

LET-

LETTER IV.

SIR,

THE impreſſion once made upon a diſordered head, is not eaſily effaced. Laſt night the two brothers were again preſent to my mind.

The one was always moroſe and unkind to his ſervants. He was apprehenſive, his rank might be debaſed by treating them with gentleneſs. They obeyed his commands, but with a heavy heart, from principles of duty, not of affection. It is indifferent to us, ſaid they, what becomes of our lord. We ſhall ſoon find another, who, like him, may take a pleaſure in reminding us, that we are obliged, by our condition in life, to ſubmit to his will.

The

The other brother was kind and courteous to his attendance. He treated them gently, enquired frequently after their welfare, accoſted them with affability, pitied their condition, and alleviated their labor. They were moved by affection to obey him, and they honored him, as their common parent. "God ſave our maſter! was the language of theſe ſervants. "We ſhall never enjoy his equal. "If it ſhould be our misfortune to loſe him, the loſs will be irreparable. We hardly feel our condition, for we delight in our duty. We do not earn our bread with a broken heart, like thoſe, whoſe misfortune it is to attend upon his moroſe unfriendly brother."

In the midſt of my pains, I could not forbear proteſting loudly in the night, that I will never move a ſtep in the ſervice of a ſurly inſolent lord. O how pleaſant it is, to communicate happineſs to a fellow-chriſtian! I appeal, SIR, to yourſelf. I am aſſured, that your ROYAL HIGHNESS eſtimates a good

heart beyond all other temporal advantages. Therefore I remain, to the hour of death,

Your ROYAL HIGHNESS's

happy and faithful servant,

Stockholm,
Feb. 28, 1754.

C. G. T.

LET-

LETTER V.

SIR,

LAST night I was disturbed by another strange imagination. One of the two brothers, who have been my companions for several nights past, had contracted an indecent habit of biting his lips. His friends and attendants frequently intreated him, to conquer the habit, for it might in time prove the means of unhappy consequences. But their intreaties were as fruitless, as if they had pressed him to speak French.

As every indecency is itself the cause of its own punishment, so it happened in this instance. The under lip, which had been so often extended, grew to an enormous size, till at last it hung down to the ground.

But

But as every misfortune is attended with ſome degree of comfort, ſo this hanging-lip ſerved the younger brother inſtead of a canopy, under which he ſat, and, in the name of his brother, gave anſwer to all thoſe foreigners, who ſpoke no other than the French tongue. For he compaſſionated the caſe of his brother, and was willing to contribute all he could, towards the concealment of his failings.

I was alarmed at the dream, and cried out, God ſave Prince GUSTAVUS! I very well remember, that he is too apt to bite his lips. But his good ſenſe, and his diſpoſition to hearken to friendly advice, aſſure me, that he will carefully avoid every thing, that may either hurt or diſgrace him.

I remain with fidelity, reſpect and affection,

Your ROYAL HIGHNESS's

moſt dutiful ſervant,

Stockholm,
March 1, 1751.

C. G. T.

LET-

LETTER VI.

SIR,

I Had a visit this morning from two venerable old men, who are sincerely attached to your ROYAL HIGHNESS's person and interest. They had been informed, SIR, that you complained of a pain in your ears. They considered it as a warning to kings and princes, to be particularly careful to guard their ears. For the ears are the secret avenues, by which much evil insinuates itself to the heart, from whence in time it breaks forth in injustice, unrighteous judgment, and acts of violence. How many are there, who promote their own interest and aggrandize themselves, by calumniating and misrepresenting their fellow-servant to their prince. This is a detestable practice. But it becomes infinitely more so, if the prince should lend them his ears.

"If

"If I were king," ſaid one of theſe venerable ſages, "it would give me ſingular pleaſure to expoſe and confound one of theſe pernicious ſlanderers. I would ſend for the party concerned, and tell him, in the preſence of his calumniator, all the evil he had reported of him to me."

"Slander, ſaid the other ſage, may be called a poiſonous draught, mixed with gall. But there is another poiſon which is mingled with ſugar! the ſmooth engaging converſation of flatterers.

Theſe perſuade a prince, that a wild untractable behaviour is mere vivacity; that negligence and prodigality are generoſity and beneficence; that ſtupidity is the mark of a ſound underſtanding; that in order to ſet a proper value upon his own perſon, he muſt treat others with contempt; that to leap about, and roll upon the ground, is a becoming agility; that obſtinacy is conſtancy; that the eſſence of ſovereignty conſiſts in the oppreſſion of ſervants, and that indolence and diſſipation of thought, are the

effect

effect of deep reflexion. No, continued he, the ears of a prince are deſtined to hear wiſdom, truth, and the laudable examples of other princes."

I attended with patience to the converſation of theſe ſages, for they appeared to me to talk very rationally. But when they proceeded too far, I interrupted them with an intimation, that your complaint, SIR, was that which is commonly called the ear-ach, and was occaſioned by a cold, which you caught at the window, when count Cronſtedt was buried.

If that be the caſe, ſaid one of my friends, I wiſh him better, and judge patience and milk to be a ſovereign remedy. The advice of experienced men is worthy of regard.

I remain with due reſpect, and deſerved affection,

Your ROYAL HIGHNESS's

moſt dutiful and moſt faithful ſervant,

Mar. 2, 1751. C. G. T.

LETTER VII.

SIR,

I was but juſt awake this morning, when a young man attended me, who wept very bitterly. My heart being naturally compaſſionate, I enquired into the occaſion of his tears. "Alas! ſaid he, it is the hiſtory of my life, which I am obliged to relate. In my infancy I was poſſeſſed of the inconſtant happineſs of beauty. At firſt I little regarded it. But I was frequently told, that the young ladies of quality cried out at the ſight of me, bleſs us! how beautiful he is! indeed he is very lovely, he is quite charming.

"I flattered myſelf, there was truth in the obſervation, and thought it needleſs to acquire learning and other accompliſhments, whilſt I was thus naturally qualified to pleaſe, without farther help. I valued myſelf therefore upon the merits of an

image of wax, and upon the admiration, which I had the pleasure to excite.

But my fortune has been unhappily variable. A fit of sickness disfigured my face. I was hardly recovered, when I was ordered to attend my duty in the army. We engaged the enemy. My skin was burnt; and, to complete my misfortune, I received a cut across my nose and my lips, which was indeed called an honorable mark, but had the effect of totally destroying all the beauty that remained in my face. I returned home, and fell again into the company of the ladies, who had so often extolled my beauty. They accosted me, indeed, at first, but withdrew, as soon as I had uttered a word or two in answer. Whence can this strange reception proceed?"

From hence, Sir, said I, that you trusted too much to a precarious advantage, and neglected others, which are durable. When the ladies accosted you, at your return, they seemed to approve of your having made a campaign, and tried your

fortune. But when they diſcovered, by your anſwer, that your underſtanding was many degrees below your perſon, they ſhunned you as one, who deſerved neither their attention nor notice. And if you had retained your complexion and features to the preſent time, yet they would be of opinion, that a delicate ſkin is not the proper accompliſhment of a man. Believe me, and hearken to my advice; endeavor, with all poſſible aſſiduity, to learn ſome uſeful accompliſhment, and you will ſoon be comforted for the loſs of your beauty. For underſtanding, virtue, and knowlege, are the only durable poſſeſſions. Whereas a fine perſon is the indiſcriminate gift of nature, which ſhe reſumes, with as much eaſe, as ſhe conferred it.

The young man thanked me, and promiſed to follow my advice. I aſſured him, by way of encouragement, that I would hereafter recommend him to your ROYAL HIGHNESS, when he ſhall have qualified himſelf for your favor. For I know from

experience, SIR, that mere beauty is no recommendation to your esteem, else the unhappiest of all your attendants would be,

SIR,

Your ROYAL HIGHNESS's

most faithful servant,

March 3, 1751.

C. GOT.

LETTER VIII.

SIR,

YEsterday in the evening, two countrymen came to me, the one from Iceland, the other from Jempteland. I asked them, what news? Some time ago, said the Icelander, a white bear erected himself into king of the beasts, in our parts. He was resolved to rule, and to be feared at any rate. At first indeed he succeeded. He strutted, and menaced, and spread a terror around him. But at length, he had not a subject to rule over, for almost every quadruped and reptile, throughout the country, was destroyed. The few, who survived, concealed themselves, and the unhappy bear was thus reduced to perish, for want of assistance, society, and support.

He deserved his fate, said the Jemptlander; the case is different in our

country. Our foreſts are under the government of an active, lively, ſagacious, and benevolent ermine. He owes his exaltation to the love and eſteem of the beaſts. His own ſtrength is very inſufficient to encounter the ſtrength of the multitude. But reverence and affection render him ſecure. His power is unlimited; for every beaſt rejoices at the pleaſure of obeying, and executing, his commands. Not one of them wiſhes him ill. His danger is conſidered as a public danger, and all endeavor to preſerve his life. He watches, when the wearied animals are taking their repoſe. He is thoughtful, when the wanton are at play. He determines, when the irreſolute are debating; and he faces the danger, goes out in queſt of it, and prevents it, whilſt the heavy, the timorous, and the inactive, are cautious of expoſing themſelves. His white fur intimates the approach of winter, and admoniſhes other beaſts, to guard againſt it, by foreſight, prudence, and care. In ſhort, his reign is unlimited, happy, and

glorious; for courage and wiſdom beget praiſe and eſteem. True unbounded power is founded in affection and confidence. Virtue, benevolence, and prudence, produce wealth and contentment. Wealth and good conſcience form the happineſs of a prince.

Heavens preſerve my prince from the abſolute power which is founded in force, hatred, violence, ſighs, and tears; and inveſt him with that free, unlimited power, over a free people, which is founded in their hearts, and is the reſult of their confidence.

This is the hearty wiſh of,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

March 4, 1751. C. G. T.

LET-

LETTER IX.

SIR,

WHILST I lay reſtleſs laſt night, enjoying the clear moonſhine, I fancied I ſaw a little deformed man enter my chamber. I viewed him with attention, and, after ſome time, recollected that he was the celebrated Æſop, ſo diſtinguiſhed by his deformity, but withal ſo famous for his underſtanding and morals. He ſaluted me, and deſired leave to ſollicit a ſmall favor at my hands. I rejoiced at his viſit, roſe out of bed, received him with the utmoſt hoſpitality, and deſired to know his commands.

"Age and application, ſaid he, having weakened my eyes, I beg you would take the trouble of writing down a fable, which hath lately occurred to my mind."

I immediately took pen, ink, and paper, and though I cannot boaſt of my own eyes,

eyes, I wrote down, with pleasure, the following fable, as he dictated it to me.

FABLE *of* TWO MONKEYS.

"TWO monkeys came to the throne of Jupiter, and besought the god to transform them into men; for, said they, it is not unnatural for two monkeys to desire to become men, when so many men are daily transforming themselves into monkeys.

Jupiter, wearied out with their importunity, and surfeited with their ridiculous gesture, promised to grant their request, leaving it to their choice what rank in life they should fill.

One of them desired, immediately to become an emperor. The other, and perhaps the wiser, said, no; first let me be a private man, and then I may rise according to my merit.

Jupiter touched them with the point of his thunderbolt. The one was instantaneously transformed into an emperor, with

the

the crown upon his head; the mantle on his ſhoulders, and the ſceptre in his hand. But he was a moſt unhappy prince. He could neither read nor write. Wicked miniſters perſuaded him into the belief of whatever ſuited their intereſt. He could not command, for he had never learned to obey. He knew not how to converſe, for he had never the benefit of education. He was ignorant whether the circumference of the world meaſured a thouſand ells, or an hundred thouſand miles. He was a ſtranger to commerce, agriculture, navigation, war, peace, and treaties. So that he was abſolutely unfit to rule. In a word, he was, excepting only the ſumptuouſneſs of his dreſs, as real a monkey, in every reſpect, as before.

The other, on the contrary, who had been transformed into a private man, learned, from converſing with his equals, and ſubmitting to his ſuperiors, what was due to his neighbour in every ſtation. Hence he knew the nature of commands, obedience, and order. He became acquainted

quainted with the natural advantages of the country, and was capable of projecting, rationally, whatever might tend to its further improvement.

Jupiter, who beheld the conduct of both, at laſt rewarded each according to his deſert. He adjudged the emperor to be reduced to his former condition of monkey, and raiſed the other monkey to the dignity of emperor.

He that would rule over men, muſt firſt be a man himſelf, that is, he muſt LEARN and OBEY."

Here Æſop ſtopped. As I know your ROYAL HIGHNESS to be an admirer of his fables, I think it my duty to ſubmit this laſt fable of his to your conſideration.

I leave all fable, and adhere literally to truth, when I profeſs the invariable reſpect and affection, with which I am,

Your ROYAL HIGHNESS's

moſt obedient and moſt

March 5, 1751. *faithful ſervant,*

C. G. T.

LET-

LETTER X.

SIR,

THIS day's poſt brought me the following letter, which perhaps may afford your ROYAL HIGHNESS a moment's entertainment.

SIR,

"AS our prince GUSTAVUS has the good fortune to have his education entruſted to you, till age and maturity ſhall qualify him for the government of himſelf, I flatter myſelf, that I may very ſecurely apply to you for advice, with reſpect to the character and diſpoſition of my children.

I have two ſons. The elder is lively and quick of apprehenſion. But notwithſtanding his youth, he often conceits himſelf to be capable of impoſing upon perſons advanced in years. He

ſome-

ſometimes affects to act from his own choice, when he is known to act by compulſion. He is ready, with great preſence of mind, to aſſume a different behavior before me, from that which appears natural to him, in his converſation with the ſervants. He abounds in careſſes, in ſmiles, and courteous language, whenever he has a point to carry. In ſhort, he ſtudies the art of adapting himſelf ſo to times and circumſtances, that it is difficult to penetrate into his real meaning.

The younger of my ſons is much ſlower of apprehenſion. He follows the direct road to his point in purſuit. He ſpeaks, without reſerve, whatever his thoughts ſuggeſt; and uſes no indirect means, when he has a favor to ſollicit. He diſcharges his duty, becauſe he knows it muſt be diſcharged, or he muſt forfeit the hopes of making a progreſs in the world. But he has no views of any extraordinary perſonal reward for the diſcharge of it.

I beg, Sir, you would favor me with your thoughts concerning these my two sons."

I answered this letter in the following terms;

SIR,

"IN order to gratify your confidence in me, I shall deliver my thoughts with great sincerity. I give you joy of the lively disposition of your children. The elder brother appears to demand very close attention. His vivacity is highly promising, but I am not much pleased with his want of integrity. I fear, that as he advances in years, he will assume that character, which, among the great, is softened by the name of dissimulation or finesse, but, in the inferior world, receives its true appellation, of falsehood. It concerns you to caution him against the growth of this habit, which will first expose him to suspicion, and at last to contempt.

A perſon of diſtinction is not obliged to ſpeak all he thinks and knows, for this would involve him in many enmities, and occaſion him to divulge important ſecrets. But it is incumbent upon him, to ſpeak nothing but what he means, and ſo to model his words by the rules of good ſenſe, that a diſagreeable truth may not prove too great a ſhock to the perſon, whom it concerns.

I am very well pleaſed with the ſincerity of your younger ſon, but great caution is requiſite, that it may not degenerate into ſelf-will, indelicacy and ill-breeding, leſt, by delivering his judgment too freely, he ſhould incur needleſs enmities. Men of rank muſt be friendly and complying, and rather diſpoſed to encourage, than to diſpirit, their inferiors. The human character is a mixture of ſome good, and much evil. Education muſt aſſiſt the good ſeed in ſuppreſſing the evil."

I beg your ROYAL HIGHNESS's opinion of my anſwer.

Sincerity is amiable, when intermixed with good-nature. But the character, which, in any one inſtance, betrays a turn to diſſimulation, forfeits all love and confidence.

I remain with profound reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

March, 6, 1751.

C. G. T.

LETTER XI.

SIR,

YOUR ROYAL HIGHNESS hath ſo often attended with pleaſure and patience, to the fable of the dragon and the ermine, that I flatter myſelf you will not be diſpleaſed to receive it in writing; for I am too far advanced in years to rely much upon my memory.

At the lower end of the garden at Drottningholm, under the bank of reeds, near the mote, reſided a horrible dragon. He had pointed wings, to denote his rapidity; the paws of a lion, to intimate his ſtrength; his head reſembled that of a cock, in token of his vigilance; and he had the inſinuating tail of a ſerpent, which diſtinguiſhed his malice, his ſuppleneſs, and his cunning.

This deteſtable beaſt of prey deſtroyed every animal, tame or wild, within his reach, in Lofoen; partly to aſſuage his hunger, and partly to vent his malice againſt every living creature.

An ermine, who enjoyed a ſecure retreat in a ſmall cavity of the rock, ſomewhat higher towards the garden, was the only animal, that had caution enough to eſcape his cunning and violence; for he ventured no farther from his retreat, than ſuch a ſpace, as might give him time to retire, before the dragon was in a poſture to devour him. He was provided with ſpring-water, and the beſt kind of herbs, about his little den.

The dragon was enraged to ſee an animal ſo little, and in his eyes ſo very contemptible, eſcape his cruel teeth. He vowed his deſtruction. The ermine, on his part, felt no ſmall anxiety about his impending fate. The herbs near his den were almoſt conſumed, and to venture too far, was plunging into ma-

nifeſt danger. He was too magnanimous to reſt in mere ſighs, and dejection, of mind, at his unhappy caſe. He formed the noble deſign of delivering himſelf, and the royal garden, from the fury of this univerſal deſtroyer.

The moſt extraordinary and luckieſt incident was, that this little ſagacious animal, upon finding a letter which had been left in an arbour, torn to pieces, by a lady of the court, gathered the fragments, and with incredible labor and pains learned to read.

His principal view was to read ſuch books, as treated of graſs, ſhrubs, trees, flowers, and ſeeds, all which were the gifts of nature, that ſupplied his neceſſities. It happened fortunately, that profeſſor Peterſen was apt to leave on the bench in the orangerie, the work of our learned and ingenious naturaliſt, profeſſor Linnæus, on the ſubject of Swediſh herbs. The active ermine ſpent his nights in reading this book in the

orangerie, and left it in the morning where he had found it.

Things, which we have not frequent opportunity of learning, commonly make a ſtronger impreſſion upon the memory. This was the ermine's caſe, In leſs than a month he was poſſeſſed of the contents of the book. Nor was his diligence unrewarded. In the midſt of his anxious fears, of the miſchief meditated by the dragon, he remembered to have read of an herb, to which dragons have an inſuperable averſion.

The ermine exulted with inexpreſſible joy. Well, ſaid he, I am now in condition to deliver both myſelf, and my country, from the rage of this monſter, If my deſign miſcarries, I ſhall have the honor, however, of ſacrificing my life in a glorious attempt.

He waited for the night with great impatience. It was no ſooner dark, than the dragon began to ſhort and whine; for an

an evil mind is reſtleſs even in ſleep. The ermine heard him, and haſtened ſoftly to Mr. Lind's door, and ſcratched gently at it. The maid came to open the door, but like others of her rank, looked into the air, inſtead of uſing the neceſſary circumſpection. She pronounced her maſter miſtaken in the ſound. He aroſe himſelf, examined the houſe, and at length diſcovered the ermine. This worthy man is remarkably merciful to brutes, which is a moſt certain indication of a good heart. He welcomed the ermine, wondered, and at the ſame time rejoiced, to ſee him ſurvive the general deſtruction. Upon his ordering ſome milk for his refreſhment, the ermine thanked him, and declined it as an offer invidious to the other animals in the houſe. "My buſineſs," ſaid he, "is to beg only a wreath of dragon's-bane." "With all my heart," replied maſter Lind. The man who gives chearfully is not diſpoſed to waſte the time in unneceſſary queſtions. He went out immediately

mediately, cut ſome of the herb, twiſted it into a wreath, and tied it round the ermine's body, who withdrew to his home, ſatisfied and thankful.

At day-break he repaired to the garden-mote. The dragon awoke, and fixed his fiery eyes and his rapacious teeth ſo eagerly upon the prey, that he ſeemed already to ſwallow it in imagination. But upon his nearer approach, he ſtopt ſhort at the ſcent of the herb, faced about, and took to his flight over the bridge, towards Lindoe.

The ermine purſued the common enemy with unuſual ſpeed. The dragon fled, ſwam over the water, and landed at Ekeby-court. The little conqueror too arrived on the oppoſite bank. Here he halted a while. But his courage and reſolution ſoon returned. "It is not ſufficient, ſaid he, to have delivered Lofoen; ſhall the eſtates of Ekeby-court be given up to the jaws of this monſter. It is the ſeat of baron Hoon, marſhal of the court, who has ſerved

their ROYAL HIGHNESSES for many years with honor and fidelity." A magnanimous mind is not ſatisfied with the deliverance of himſelf and his neareſt neighbour. Every good man's cauſe is his cauſe, whilſt the means of relieving him are in his power. The ermine did not deliberate long. The wind being fair, he placed himſelf upon a ſmall piece of timber, and reſolutely committed his heroic body to the waves.

Fortune is generally on the ſide of bravery and prudence. He arrived on the oppoſite ſhore, where the formidable dragon was repoſing his odious body.

The caſe was deſperate. Malice and cruelty were once more obliged to yield to valour and thought. The ermine purſued his victory. "All the people of Sweden," ſaid he, "are the ſubjects of our gracious ſovereign. I will and muſt deſtroy a creature ſo pernicious to them." In ſhort, the dragon fled with rapidity, and the ermine purſued him

quite to the cold region of Lapland. Here the monſter, not being accuſtomed to cold and many hardſhips, darted his poiſonous ſting into his own heart, and finiſhed his life with terrible cries.

Some Laplanders, who were engaged in the chace of the wild rein-deer in the neighbourhood, were aſtoniſhed, when they came to the place, where this ſtrange monſter lay weltring in his own blood. They ſaw an animal like an ermine, and wondered at the wreath of herbs with which he was girt; but having other objects in view, they ſuffered him to eſcape. Some haſtened home to fetch ſledges, others made cords of baſt; and others again held conſultations upon the journey, for they reſolved to carry ſo extraordinary an animal to the king, which as ſoon as their ſledges were arrived, they executed.

They no ſooner reached at the gates of Stockholm, than the idle part of the populace aſſembled from all quarters, and accompanied them to the caſtle.

The

The king received them graciously, for it behoves a sovereign to give a kind reception, even to the meanest of his subjects. They were furnished with clothes, with meat, and money. And, which was yet more necessary, they were instructed in the christian religion, and in such civil duties, as are not usually known in desert countries.

In the mean time, enquiry was made, from whence this dragon originally came? I recollected the devastation complained of at Lofoen. By his ROYAL HIGHNESS's order, I called the servants together, who reported the disappearance of the dragon, and the adventure of the ermine and the herb. The Laplanders confirmed their report by the circumstance of the wreath, with which the ermine was begirt. This solved the whole riddle. The dead monster was known, and the conqueror was loaded with honors.

Our sovereign always distinguishes great actions by rewards. He sent for

Bouchardon, the ſtatuary, and ordered him to carve a white ermine in marble, with a green wreath round his body, and to decorate the pedeſtal with golden ornaments. Mr. ſecretary Berch was likewiſe ordered to exert his genius in ſhort, expreſſive, and lively inſcriptions, to be engraved on four tables, which our admirable Mr. Meyer was ordered to caſt, that the memory of this exploit might be perpetuated to poſterity.

The work was executed in a very ſhort time; for all men apply themſelves with great chearfulneſs and alacrity to the erection of merited honors. His ROYAL HIGHNESS ordered the ſtatue to be placed at Drottningholm, on the very ſpot where the monſtrous dragon had formerly fixed his reſidence.

When I firſt beheld this monument of honor, I felt an inward joy, and, as it were, tranſported my imagination into futurity. I fancied, I ſaw a ſtatue of my PRINCE GUSTAVUS, hewn out of the hardeſt and moſt durable ſtone; his victo-

rious

rious head ſurrounded with laurel, and the whole image decorated with a ſcepter, a ſword, a cenſer, trophies, and a balance, as emblems of his power, his manly diſpoſition, his piety, his valor, and his juſtice. The import of the inſcriptions was to acquaint the world, who beheld him with reverence and eſteem, that GUSTAVUS had delivered his country from vices, by his exemplary conqueſt over himſelf; that GUSTAVUS had protected the kingdom againſt violence, when he commanded his army with intrepidity, and gained a complete victory over the public enemy; that GUSTAVUS prudently availed himſelf of the conſequences of the victory, and did not careleſsly indulge his repoſe in the camp; and that GUSTAVUS has been, and continues, a bleſſing to his people.

Hereupon I cried out with old Simeon, whoſe name is not unknown to your ROYAL HIGHNESS, "Lord, now letteſt thou thy ſervant depart in peace!" I am now happy in ſeeing all my care, my zeal,

my

my wiſhes, ſeconded and fully accompliſhed. It is time for me, thus fatiated with joy, to let my wearied bones take their repoſe in the cold ſand, till, after the revolution of many years, I recover the ſight of my Prince, in a ſtate, where I may have the perfect joy of knowing, that he has ſo conducted himſelf in the paths of honor, as not to be diverted, by the tranſient cares of the world, from the purſuit of an eternal incorruptible good.

As my health is now ſo far recovered, as to enable me to proſecute, in perſon, the work I have begun with your ROYAL HIGHNESS in writing, I hope the length of this letter will not offend, or, which would give me equal pain, I hope it will not prove tedious.

I remain with unalterable reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

March 7, 1751. C. G. T.

LET-

LETTER XII.

SIR,

A Certain wealthy man loſt his houſe by fire, his eſtate by the partial deciſion of an iniquitous judge, and his ready-money by fraud and violence. Your ROYAL HIGHNESS will compaſſionate his caſe, for he ſeems to have loſt all he poſſeſſed upon earth. But unwearied diligence, faithful ſervants, upright conduct, and a bleſſing from heaven, trebly repaired his loſſes. Some time after, indeed, he was deprived of a friend, upon whom his affection had reſted, from his earlieſt infancy. This being greater than all his former ſufferings, he lamented the loſs as irreparable. So valuable, ſo precious, ſo noble a treaſure is a true and faithful friend.

The death of the Lady Governeſs is an affliction to your ROYAL HIGHNESS, like

that

that which befel this unhappy man. She is departed to that joyful home, where all sorrow, all hatred, and all enmities cease. Her purified soul is engaged in the most delightful offices. She is praising her creator in his own glorious kingdom. She has recommended you, SIR, with an infinite number of blessings, to the care of her surviving friends, and their hearts are wholly devoted to your person and interest. But the loss which your ROYAL HIGHNESS sustains, is, notwithstanding, immensely great. She cherished you, SIR, from the very moment of your birth. Her solicitude for your tender infancy seldom suffered her to close her wearied eyes. She rejoiced most heartily to see your bodily strength increase; and upon your tender mind she made those deep impressions of virtue, which the people of Sweden hope some time to enjoy, as the signature of all their national concerns. She loved you, SIR, with the most ardent affection, and, which rendered her yet more valuable, she corrected those faults,

which,

which, had they been indulged in their growth, might have taken a deep root, pernicious to yourself and to the kingdom.

She is now departed, never to return to your ROYAL HIGHNESS's preſence. But your virtues give me the comfortable aſſurance, that your mind will be for ever grateful to the memory of this lady. I will not therefore extend the wound, which, I know, will be long bleeding in your royal breaſt. Let me beg you to conſider, SIR, that a whole kingdom is narrowly attentive to the manner in which your ROYAL HIGHNESS is affected by this your firſt loſs; for upon the tenderneſs of your ſentiments depends much of our future happineſs. Remember, SIR, that the prince, who enjoys but a moderate number of friends, is more powerful, than he whoſe dominion comprehends whole millions of ſubjects, without zeal or affection for their king.

I beg your ROYAL HIGHNESS's acceptance of the epitaph, which my eternal

reve-

reverence for the memory of the Lady Governeſs moved me to commit to writing. As it contains nothing but truth, it may ſo far deſerve a place among your papers. And, as drawn up by a friend, it is perfectly ſincere.

I have the honor to remain, with perpetual reſpect,

Your ROYAL HIGHNESS's

moſt obedient and

moſt faithful ſervant,

Stockholm,
March 8, 1751.

C. G. T.

EPITAPH.

Sheltered from the ſtorms of the world,
bleſt with a happy tranquillity,
here lie the ſlender remains
of the Lady
HEDWIG ELEONORA WRANGEL,
Counteſs Dowager STROMFELDT,
Lady Governeſs at the court of Sweden;
an honor to her ſex.

In the vivacity of youth,
ſhe deviated not from the direct paths
of honor and virtue,
and ſhe perſevered in them
to a very advanced age.

An example
in the palaces of kings,
to thoſe, who by education, abilities, or fortune,
are become worthy of the ROYAL favor.

Truth and integrity
conducted her ſecurely through the chambers,
in which they are ſurrounded by
inſidious arts.

Piety was victorious,
in her purified heart,
even in the ſeat of vanity;

and,

and,
during her conſtant attendance
upon a ROYAL pair,
who patronized virtue,
her virtues were indulged with as ample a ſcope,
as if ſhe had lived retired from the world,
in a placid ſelf-poſſeſſion.

Two ineſtimable pledges
of the return of the bleſſings of heaven,
prince GUSTAVUS and prince CHARLES,
were, in their tender infancy,
committed to her moſt tender care.

The precious ſeed,
which birth and example had rooted in their breaſts,
ſprang up and yielded increaſe.
May providence ſecond and proſper her cares!

God was her comfort,
her prince protected her innocence,
her children reſembled and delighted her,
all mankind befriended her,
ſhe wore a crown of honour upon her grey hair,
her conſcience gave her peace, and
her wealth was derived from contentment.

Her life
inſtructed mankind how to live,
and her expiring wiſhes
taught them how to die.

The genealogical tables
are filled with the names of her brave anceſtors;
and the public annals
proclaim the exploits of her family.
We lament only the loſs of HER!
She received the calm meſſenger of death,
on the eighth of March, in the year of our Lord 1751.
and, as in a courſe of ſixty three years,
ſhe had learned
to fear God,
and to know the world,
ſhe was reſigned in the change of her tranſitory being,
and paſſed, by virtue of her redeemer's merits,
into thoſe joyful manſions,
where, if poſſible, eternity itſelf will ſeem too ſhort.
This monument was erected, ſoon after her death,
as a tribute to truth, and as
a leſſon to poſterity,

Reader, tremble,
when thou reflecteſt upon the unfathomable
depths of eternity.
Derive thy ſecurity from thy fear;
it will produce a timely ſollicitude,
it will lead thee to the neceſſary preparation,
and become the ground of laſting comfort.

Go and be aſſured,
that theſe bones will riſe again,
therefore honor the aſhes,
which, on the great day of judgment,
ſhall be reunited in the preſence of God.

LET-

LETTER XIII.

SIR,

A Powerful neighbour once attacked a weaker, and obliged him to take up arms in his own defence. The king himſelf made the campaign. He ſpent his nights upon the bare ground, whilſt all poſſible conveniencies of bedding, were, by his order, provided for his men. He inured himſelf to cold and froſt, whilſt his ſoldiers were enjoying the benefit of a fire. He drank water, ate coarſe bread, and ſometimes other inelegant food, but furniſhed his army with the beſt proviſions. The ſoldiers were aſhamed to be better accommodated than their king; they likewiſe inured themſelves to hardſhips, and followed his example. The camp was bleſſed with abundance; for temperance is the parent of plenty; and they were conſtantly victorious, under a com-

commander who was always at their head, and himself the first exposed to the enemy's fire.

The powerful king likewise commanded his army in person. His beds were an important part of his baggage, and he was distressed where to find any sufficiently soft. But his soldiers were left to shift for themselves. Whenever he felt the least pain in his finger, he was immediately dejected, and ordered the army to halt. He frowned, and was displeased and surly, when any simple food was served up at his table; for high-seasoned meats, and confectionary dainties, were become his necessaries of life. The provision of the army was the last in his thoughts. They are not accustomed, said he, to better fare; let them shift for themselves as well as they can.

What was the consequence? Every one consulted his own convenience, and thought himself a man as well as the king. They nauseated simple food. All became delicate, and studied, day

and night, how to render their proviſion ſavoury. Luxury increaſed, and the ſupplies of proviſion fell ſhort. A famine enſued. Thoſe, who eſcaped the enemy's ſword, died of hunger, and periſhed in miſery.

To whom does your ROYAL HIGHNESS attribute the unequal fate of theſe two armies? Doubtleſs, to the conduct and example of their commanders. The firſt was honored with monuments, decorated with the ſpoils of the enemy, with cannon, trumpets, and ſtandards. The laſt was repreſented by painters in an ignominious poſture, reſting his head on a downy pillow, encompaſſed by flaſks of wine, with a ſweet-meat in his mouth, and, inſtead of a life-guard, attended by ſugar-bakers and greaſy cooks. And from this character and portrait is derived the true proverb, *Like maſter, like man.*

I clearly foreſee, that your ROYAL HIGHNESS will tread in the footſteps of the former king, and am therefore confident, that, with the aſſiſtance of God,

the Swediſh troops will ſome time be victorious over their enemies, under ſo brave, temperate, and reſolute a commander.

I remain, with the moſt invariable reſpect and affection,

Your ROYAL HIGHNESS's

moſt obedient, and

moſt faithful ſervant,

Written in a relapſe,
March 9, 1751.

C. G. T.

LETTER XIV.

SIR,

OUR external geſtures have generally a pretty cloſe connexion with what paſſes in our minds.

When men are afflicted, they weep, or wear a melancholy aſpect. Their laughter is an expreſſion of inward joy. When they hang down their eyes, and dare not look up, then they are either aſhamed, or ſheepiſh. When they ſtart up ſuddenly, it is a ſign of fear, or of ſurprize; and when they are drowſy, they are apt to gape. But it is impoſſible to enumerate in haſte all the motions and impreſſions, made by the ſpirit or ſoul of man, upon his body.

Nor are all theſe conſidered as indecent, for many of them it is not in our own power to reſtrain. Yet I freely con-

feſs

feſs that ſome of them are juſtly matter of contempt. When, for inſtance, a ſcorner turns up his noſe; when a proud man ſuperciliouſly overlooks others; and when a flatterer ſeems friendly, and his falſhood becomes tranſparent through his eyes.

Theſe obſervations remind me of a viſit I lately made at the houſe of an intimate friend. In the midſt of our converſation with other viſitors, his child came running in, ſtumbled over the threſhold, tumbled into the room, and at laſt fell flat on his noſe to the ground. Some of the company laughed at the aukwardneſs of the child; others inquired with a ſneer, what was become of his feet; and ſome were offended, and ſaid, he deſerved to have had his face diſfigured and hurt. But an old experienced man, who ſat in a corner, ſighed, and was ſilent. He was aſked the reaſon of his ſilence. Alas! anſwered he, I am concerned, that this child will never make his fortune in the world;

for he has no reflection. If he cannot ſee before him with the corporal eyes in his head, how will he ſee with the eyes of his underſtanding, which can only be ſharpened and brightened by reflection?

The conciſe obſervation of this wiſe man had a very happy effect. The careleſs child was aſhamed and dejected, and retired to his chamber. I have ſince had the pleaſure to hear, that from that time, he has not only learned to look before him, but has ſtudied to acquire a virtuous mind and to lead a decent life. This inſtance convinces me, that a piece of good advice, properly timed, is ſo far from being loſt upon a well-diſpoſed child, that it may be of more uſe, than either leading-ſtrings, or a roller about the head. How ſhall he govern others, who cannot conduct himſelf. I have ſeen children treated with ſeverity for falling. But this is a method, which I cannot approve, except in the caſe of extreme neceſſity.

I am very ſenſible, SIR, that it is the vivacity of children, which occaſions them to ſtumble. But it becomes your ROYAL HIGHNESS to tread with caution; for the world is apt to be precipitate in judging, and many will be inclined to believe, that a falſe ſtep may proceed from negligence or thoughtleſsneſs, both which are nearly allied to vivacity.

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

Mar. 10, 1751.

C. G. T.

LETTER XV.

SIR,

YESTERDAY in the evening, as I was amuſing myſelf at the window, I chanced to over-hear a converſation between two venerable old matrons, who met on the beach. Their ſubject was, the general lamentation upon the death of our good lady governeſs. From her they turned their diſcourſe to your ROYAL HIGHNESS. "Alas!" ſaid one of them, "our dear PRINCE GUSTAVUS is deprived of a friend in his tender years! is he, do you imagine, affected at this unhappy event?" "he certainly is," anſwered the other; he has for the firſt time wept like a man; for all his former tears were either deſerved, when it was proper to chaſtiſe him for faults;

or they were childiſh tears, when he was diſappointed of his will. But now, thanks to God, his tender heart is become ſenſible. The Lord reward him, and proſper him, in proportion to his benevolence to others! I am confident, he will enjoy a long and happy life. But as he muſt ſome time ſhare the fate of other mortals, I ſhall in my laſt words recommend it to my family, to bewail his death, as the loſs of a moſt gracious father of his country. As he is a friend to mankind, we owe him every return of friendſhip. Henceforth, my little girl ſhall have a new pair of dancing-ſhoes on his birth-day, and my poor little Peter ſhall have a cake for his ſhare in the public joy; for methinks I foreſee, that under him we ſhall be happy and proſperous." "Yes," ſaid the other good woman, "he will be a father to us all. Believe me, every tear of this amiable prince is precious. What riches can he give us more valuable, than his own heart, his ſenſi-

to bility,

bility, and his compaſſion? But, continued ſhe, how do you know all this? Has the prince boaſted of it himſelf?" "Fie, replied the other, how vulgarly you judge! It was not the prince that boaſted. Suſan, who is my god-daughter, diſcovered by his handkerchief, that the prince had wept. The actions of perſons of high rank are always diſcovered. I learned more from Suſan; but it ſhall go no further. Perhaps they were not tears. However—no matter—the handkerchief is waſhed. Well! God be with you, Dame. I will go to all my neighbours, and tell them, how excellent a prince we have. The whole town, and the whole country ſhall know, that friendſhip, gratitude, and ſympathy, are diſtinguiſhed virtues in the heart of our young PRINCE GUSTAVUS."

Thus they ſeparated. I immediately ſhut the window, took pen in hand, and committed to writing what I had heard; for this was not the mere goſſipping of two old women; but it was a new inſtance of

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the credit and honor redounding from a virtuous and good mind.

SIR, if your ROYAL HIGHNESS makes universal love and esteem, the foundation of your comfort and joy, your life will be happy, your time will pass away in prosperity and pleasure, and your name will be immortal. I am,

Your ROYAL HIGHNESS's

most dutiful, and

most faithful servant,

March 11, 1751.

C. G. T.

LET-

LETTER XVI.

SIR,

TWO rich men were inhabitants of the ſame city. One of them lived luxuriouſly, had a grand retinue of ſervants, received all men hoſpitably, and opened his doors for the reception of travellers. He rode out every morning, with two bags of money hanging at his ſaddle, preceded by a trumpeter, who, by the ſound of his trumpet, ſummoned the poor together, to receive a gift from his munificent hand. His riches in the mean time decreaſed, and, in the midſt of all his reputation, he became a beggar.

The other rich man lived moderately, avoided oſtentation, was calm and ſedate. His riches increaſed daily. He no ſooner heard of his neighbour's misfortune, than he went in queſt of him, and offered him

his houſe, his table, his aſſiſtance, and his friendſhip, all which were gratefully accepted.

In the ſeveral converſations, which paſſed between them, the gueſt very frequently complained of the ſtate to which he was reduced, and, which was worſe than his complaints, he ſpoke with impatience, and a kind of deſpair of the divine promiſe, to confer bleſſings, an hundredfold, upon him who is liberal to the poor: he mentioned himſelf as an inſtance, and ſollicited his new friend to acquaint him, by what means he lived in ſuch abundance, without arriving at the end of his riches.

The ſerious man anſwered thus; "As a token of my confidence and ſincerity towards you, I will communicate to you a ſecret, which I have never yet diſcloſed to any one. I live decently, but not above my condition. I do not entertain a crowd of paraſites, who forget my favors and their own gratitude, the moment they depart from my table. It is not my

cuſtom, like you, to ſummon together all the idle and profligate, as objects of my bounty. But I have taken pains to ſearch out thoſe, who could not avail themſelves of your ſounding, oſtentatious liberality; ſuch are, thoſe needy families, who are too modeſt to importune other men with complaints of their diſtreſs; widows, who are ſtraightened in their cottages by a penurious income; orphans, who are deſtitute of nurture, education, and inſtruction; the bed-ridden, the diſeaſed, and the lame, who were not in condition to overtake your prancing ſteed. I never triumphed over the miſeries of my neighbour, in the eyes of the world; nor mortified my fellow-chriſtian, by reminding him of his abject ſtate in poverty. I have always avoided loading the impotent with painful obligations. I never once acquainted them with my name, but conveyed the benefit I kindly intended for them, by an unknown hand. Thus, my friend, you ſee that God is faithful, for he has rewarded me daily an hundred-fold. I

relieved the poor for their sake; your munificence centered in yourself; it was meant to lay a foundation for praise and popularity. God loves a cheerful giver, whose left-hand is not privy to what the right-hand doth. Take half of my riches, and share with me the enjoyment and the blessing, which are infallibly derived from a support of the real needy."

What is your opinion, SIR, of these two men? the man, whom fortune hath exalted in the world, is no more than a steward, entrusted with the substance of his lord. In proportion to his right distribution of it, he is furnished with farther supplies. All our possessions are committed to our custody by providence. Our part is, to dispose of them in the name, and agreeable to the will, of God.

The manner of giving is often more acceptable than the gift itself.

I beg you to remember, SIR, that it is your duty to be liberal. But it becomes your ROYAL HIGHNESS always to forget, when,

when, and upon whom, your liberality has been conferred.

SIR, I give you the beſt advice I am capable of, and the only gratitude I deſire in return, is, that you would believe my advice to flow from the ſame honeſt and reſpectful heart, with which I ſhall remain to the end of my days,

Your ROYAL HIGHNESS's

moſt faithful, and

moſt obedient ſervant,

March 12, 1751.

C. G. T.

LETTER XVII.

SIR,

A Certain prince had a governor, who, to all outward appearance, was very careful of the great truſt committed to his charge. He was attentive to his health; watched his geſtures; prevented all indecencies in his behaviour; diſcourſed to him upon uſeful and edifying ſubjects; rooted piety, juſtice, liberality, and humanity, in his breaſt; and permitted him to ſpend his leiſure hours in play and bodily exerciſes. So far he may ſeem to have diſcharged his duty. What is your judgment, SIR, of this plan of education? I, for my part, am of opinion, that no more than half his duty was diſcharged. He ennobled the diſpoſition and the heart; but he neglected the underſtanding and powers of reflection.

The young prince arrived to years of maturity. He became rather ſeemingly than truly pious; rather mild, than juſt; rather prodigal, than liberal; and his favour was ſo general, that his ſubjects grew indifferent about deſerving well or ill. But the moſt miſerable figure he made, was at the council-board; for he knew not wherein conſiſted the true intereſt of his people. He was unacquainted with any tranſactions before his time. He was a ſtranger in his own affairs, and the only part left for him to act, was, to bluſh, and receive the advice of others.

Perhaps your ROYAL HIGHNESS may not penetrate into the ſecret deſigns of this governor. He ſaid, within himſelf, "If my prince learns only to be pious, complying, and credulous, then he can never take the lead; and in that caſe, I and my connections and friends become neceſſary to him. We ſhall acquire the greateſt ſhare of influence in the kingdom. He may wear the crown; but we ſhall reſerve the power. He will be a thea-

trical king; we ſhall be the rulers of the people."

I hope, SIR, this example will excite in your ROYAL HIGHNESS the cloſeſt attention. I have often heard the dangerous maxim, "Give a young prince a good heart, he needs no more; there are always other men ready to think for him." This is a ſoporiferous draught, contrived to lull the patient into a lethargy.

Exert yourſelf, SIR, and attend to my upright counſel, that, in time, you may rule with wiſdom and univerſal confidence over a free people, and yourſelf enjoy the honour of your meaſures. Chriſtian and royal virtues are the foundation upon which a prince is to build his own happineſs and that of his people. I have endeavored, and ſhall continue my endeavors, to root theſe in your heart. This is the ground-work. Till the underſtanding ripens, no more is requiſite. But what is a foundation, without a ſuperſtructure? By the ſuperſtructure I mean,

the right application and exercise of the virtues, which are grounded in the heart.

The time is come. Hitherto your ROYAL HIGHNESS has been engaged in the painful task of suppressing the ill weeds, that naturally spring up in the human constitution. You have learned to exercise your reason. It now behoves you to improve your knowlege. It will be an infinite satisfaction, to become acquainted with the histories of all times, and of all kingdoms; to know the situation, circumstances, and constitution of every country; to understand foreign languages; to be apprised of the exigencies, of the plenty and the wants, of the strength and the weakness, of your own dominions. It will be an honor, to see with your own eyes; to form the best resolutions, upon a clear conviction; to be, at the same time, distinguished above all others, by your power, your wisdom, and your foresight; never to feel the

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uneaſy diſguſt which ariſes from ſatiety; to poſſeſs, in yourſelf, the happineſs for which others have recourſe to company, and vain amuſements; to become the object of every man's praiſe, and to acquire univerſal confidence; to be revered and beloved; to ſee your character deſervedly honored, by monuments, in your life, and, after death, to be celebrated by your lateſt poſterity.

Your ROYAL HIGHNESS's education is entruſted to my care, by the favor of providence and fortune. If you reward me by a diligent application, I ſhall be the happieſt and the moſt contented man upon earth. Let me beg you, SIR, not to with-hold my reward. It is connected with your own happineſs. I flatter myſelf, that your exalted birth, your admirable diſpoſition of mind, the ſhining example, and the earneſt admonition of your royal parents, who are ever anxiouſly vigilant over your conduct, will move your ROYAL HIGHNESS, hence-

for-

forward, to make the liberal ſciences your favourite amuſement.

I remain, with invariable zeal and reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

March 13, 1751.

C. G. T.

LET-

LETTER XVIII.

SIR,

KING Chriſtian the ſecond, and king Erich the fourteenth, were remarkable, in their youth, for heat of blood, and a temper very ſuddenly agitated. This, in a natural way of judging, was their firſt and greateſt foible. But they were no ſooner freed from reſtraint, than they became odious to the world, monſtrous tyrants, and a curſe to mankind.

Far be it from me, SIR, to apprehend, that the pure blood in your veins ſhould ever be ſo corrupted, as to make your happineſs conſiſt in the deſtruction of your ſubjects. It is impoſſible, that ſo good a tree can ever bring forth ſuch pernicious fruit. But the angry words of a prince are deep wounds, which bleed for a long time in an ingenu-

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ous breaſt. When the mind is agitated, the firſt effort is made by the tongue. My paſſion and my ſword may keep an equal at a diſtance, from violating my honor. A king muſt govern himſelf by reflexion, and by tenderneſs for the honor of his ſubjects. King Charles the twelfth, was warm, fiery, and vehement in engaging the enemies of his country; but throughout the courſe of his life, we hear of no more than one inſtance of his diſcharging opprobrious language at his ſervants.

The prince of Conde, who was of the royal houſe of Bourbon, once treated an officer with inſolence, who ſhewed, that he wanted neither courage, nor inclination, to reſent the affront, at the expence of his life, but that he was reſtrained by his reſpect for a prince of the blood. He made his appearance daily before the prince, with dejected looks, and a geſture, which betrayed his anxiety. The prince, who was one of the greateſt and braveſt heroes in the hiſtory

tory of France, magnanimouſly acknowleged his fault, and offered to give the injured gentleman a chance for ſatisfaction from his ſword. The offer was ſufficient to recover his ſpirits; and the favors, which he afterward received from the prince, were conſiderable acceſſions to the crown of laurels, which that hero ſo abundantly merited, by his glorious campaigns.

Sovereign princes ſubſtitute courts of juſtice in their dominions, where the ſubject, who in any inſtance tranſgreſſes his duty, may be accuſed and puniſhed. Your ROYAL HIGHNESS will always ſuffer theſe to take their courſe, without the leaſt obſtruction. You will not take upon yourſelf the office of a paſſionate judge, much leſs will you miſapply your gracious tongue and your warlike arm, in executing againſt any one a ſudden impetuous reſolution. Your remorſe would be bitter and inevitable, as it is not in your power to make reparation; for no prince upon earth can repair an injured honor.

I hope, SIR, you will be a gracious and benevolent ſovereign; then your ROYAL HIGHNESS will always rule over a joyful happy people.

If, contrary to my opinion, there ſhould be the leaſt grain of rancour and bitterneſs in your royal heart, may it be conſumed by a ſpark of divine love.

May honor, virtue, and friendſhip, floriſh under the protection of your ſcepter! and to compleat your meaſure of temporal bleſſings, may every ſon of Sweden be devoted to your ROYAL HIGHNESS, with the ſame profound zeal, love, and reſpect, with which I remain to the end of my days,

Your ROYAL HIGHNESS's

moſt dutiful and moſt

faithful ſervant,

March 14, 1751.

C. G. T.

LET-

LETTER XIX.

SIR,

AN excellent artiſt, who had carved the moſt beautiful images, and painted inimitable portraits, kept them all concealed under lock and key. The world was not benefited by his abilities; and when he was carried to his grave, his performances were, by his order, depoſited in a cheſt, in the ſame vault along with his remains.

The conduct of this man very much reſembled that of him, who enriches his underſtanding, reflects with deep attention, exerciſes his invention upon uſeful ſubjects, and is qualified by a quick penetration for giving the beſt counſel; but who, amidſt all his accompliſhments, neglects the ſtudy of eloquence. His judicious deſigns appear in an unfavorable light, for he is at a loſs to explain his

his meaning. His beſt thoughts prove ineffectual, for they are ſtifled in the birth.

Human nature is ſo formed, that a good object, if it be merely good, makes but a ſlight impreſſion upon the mind, unleſs it be attended with certain circumſtances. A graceful perſon appears to diſadvantage, and is undiſtinguiſhed, when cloathed in rags. It is not ſufficient at an entertainment, to ſee the meat well dreſt. The diſhes, the furniture, and the figure of the table, muſt contribute to ſatisfy the eye. A fine painting requires the embelliſhment of a gilt frame. A clear expreſſion and a fluent tongue, are requiſite to ſet off the brighteſt thoughts and the happieſt inventions.

The gift of ſpeaking is particularly neceſſary to a prince. Your Royal Highness will not be miſled by the name. It is called a gift, but it is in fact an acquiſition. It depends all upon education, ſtudy, and practice. A good

education forwards latent abilities; for men of judgment will not expect maturity from tender years. They know, and bear with the heſitations of children, till they have learned to ſpeak. It is the effect of practice, that we are not unſeaſonably put to the bluſh, and learn from daily experience, which of our thoughts are decent and proper, and which of them miſcarry.

How can a hero animate his men, but by harangues and example? how ſhall a king perſuade a general aſſembly of his ſubjects, to union, and to the defence of the common cauſe, by any other method, than ſtrong pathetic ſpeeches? arts and ſciences, would be at a ſtand, if the profeſſors of them were not encouraged by liberality and praiſe. But it is impoſſible to enumerate the unlimited effects of eloquence. The hiſtory of all ages bears teſtimony, what treaſures lie concealed in the tongues of men.

The three principal wheels, by which a wiſe king gives motion to the great machine

machine of government, are, thoughts, words, and actions, correſpondent to each other.

Your Royal Highness has variety of opportunities, every day and hour, to gratify my wiſh of ſeeing you accompliſhed in each of thoſe reſpects. You converſe with learned men, upon ſubjects of ſpeculation; with public miniſters, on the ſtate of foreign courts, the characters of kings, their employments and their amuſements; with military men, of wars, heroic acts, campaigns and ſieges. The adminiſtrators of the finances, acquaint you with the ſtate of the revenues, the condition and the wants of the kingdom. Thoſe, who ſpend their happy hours in the important amuſements of the liberal arts, will lay before you their growth and their real merits. The diſtreſſed look up to you, for grace, comfort, and help. The oppreſſed, for protection and redreſs.

One kind of language remains to be mentioned. It is unknown, or perhaps,

for the moſt part, forgot by me. I mean, the agreeable NOTHING, which may, innocently, divert and relax the mind. Good company and the fair ſex enliven the ſpirits, and give that grace to our ſentiments, without which all eloquence is languid, groveling, and nauſeous.

I remain with profound reſpect,

Your ROYAL HIGHNESS's

moſt obedient and

moſt faithful ſervant,

March, 15, 1751.

C. G. T.

LETTER XX.

SIR,

IT is as certainly the lot of every man to be born into the world, as it is uncertain when he ſhall quit it.

To be born to high rank is a mere accidental advantage, attended with cares, and rather a diſgrace, than an honor, to him, who doth not render himſelf worthy of his prerogative, by virtue and exalted merit.

To be born with good qualities and diſpoſitions, is a real and eſſential happineſs. But the higheſt piece of fortune is, to have the benefit of a good education, and the long enjoyment of tender and provident parents.

It is a melancholy conſideration, that moſt children, who daily enjoy the pleaſure of ſeeing their parents, are ignorant of the real character of a parent. They

conſider them as perſons placed over them, to govern their conduct, and inſpire them with terror. They think their own duty diſcharged, by reſerve and diſſimulation in the preſence of their parents. Theſe frequently know not the true diſpoſition of their child; for it aſſumes a different aſpect and carriage, during the imaginary reſtraint, from that which it is obſerved to wear, in the ſuppoſed indulgence of liberty; and lives in fear, becauſe it paſſionately aſpires to ſelf-will.

A falſe impreſſion, like this, renders life a burden, even in infancy, and imbitters the moſt innocent enjoyment. As ſoon as the door opens, the naughty offenſive child places himſelf in a decent poſture, for now, ſays he, I muſt ſtand in awe.

Permit me, SIR, to repreſent the true character of parents with reſpect to their children. They are their beſt friends, their moſt faithful guides, their moſt vigilant guardians, their ſafeſt counſellors, their protection and their refuge.

One

One of the greateſt of all obligations, is that of deliverance from manifeſt danger. Children are under this obligation with reſpect to their parents. Is it poſſible, that any one can be diſguſted at his friend, who drags him, by force, from a precipice, to which he is negligently approaching? Such is the friendſhip of parents, who are reduced to the neceſſity of chaſtiſing their children. They uſe violence, in order to reſcue their child from deſtruction. They correct them, not for their own ſatisfaction, but with a view to their children's happineſs.

I am very ſenſible, SIR, that you moſt paſſionately love and honour your dear and royal parents. I am only repreſenting to your ROYAL HIGHNESS the motives from which that affection proceeds.

How many are the favors which you have received at their hands! How many happy hours have you ſpent in their preſence, and by their means! What anxiety

has the leaſt accident, which theatened your ROYAL HIGHNESS, excited in their breaſts! How great ſollicitude agitates their minds, whenever they apprehend that the leaſt appearance of evil is invading your tender heart! With what reluctance do they proceed to the extremity of correction! And how few are thoſe unpleaſant hours, in compariſon with the many days, in which they have given you the moſt manifeſt proofs, of their endearing tenderneſs, care, and affection!

The duties, SIR, which reſult from all this, are thoſe which you practiſe; to love them cordially in return; to place a perfect confidence in them; to prevent their wiſhes in every caſe; to have recourſe to them in every exigency, and to eſteem thoſe the happieſt hours which are ſpent in their company. Then, ſaith God himſelf, "it ſhall be well with you, and your days ſhall be long upon earth."

This

This is the ſubject of my wiſhes and hopes, which I profeſs with all the reſpect and devotion, with which I remain for ever,

Your ROYAL HIGHNESS's

moſt obedient, and

moſt faithful ſervant,

Mar. 16, 1751.

C. G. T.

LET-

LETTER XXI.

SIR,

IN the beginning of the world, all animals admired the beauty and the expanded tail of the peacock; but they no ſooner heard his voice, than they ſhunned ſo unpleaſant a ſound, and crowded to the decent nightingale, whoſe enchanting ſong was univerſally applauded.

The application is eaſy. The peacock repreſents a fooliſh proud man, and the nightingale is an emblem of the affable and friendly.

Pride is, in my opinion, the moſt deſpicable of all vices. As it is my ſtudy to avoid every deviation from virtue, I have been particularly careful to examine the nature of this odious and ridiculous paſſion.

The child that is diſpoſed to pride, begins to exert himſelf, in infancy, by con-

conceits of the gracefulneſs and beauty of his perſon. The firſt ſymptom uſually is, his frequent attention to the looking-glaſs, and inattention to the advice of intelligent and experienced men.

He daily conſults the glaſs as a faithful counſellor, and there pays homage to his own beauty. Till he has done this juſtice to himſelf, and acquired a freſh confidence in his imaginary perfection, he is as ſhy of receiving a viſit, as a lady at her toilet. The lady avoids company, till her perſon is accompliſhed, becauſe, till then, ſhe conſiders herſelf as an unfiniſhed piece.

The proud man's companions are perſons more ignorant than himſelf; for he pretends to general knowlege, and loves to be the moſt diſtinguiſhed in company.

He cannot allow himſelf time to collect his thoughts, for his eyes are active on every ſide, to attract the reverence he claims to his aſſumed merit.

The

The man, who neglects to pay him obeiſance, appears to him a greater criminal, than the traitor to his country.

He ſtruts from houſe to houſe, expoſing his elegant empty frame, as a neat and curious piece of workmanſhip, formed to excite admiration.

Great part of his life is a ſtate of uneaſineſs; he is excluded from the benefit of ſociety, for his equals are too familiar with him, and his ſuperiors expect deference from him.

He is never charitable for God's ſake; but his liberality abounds to his moſt obedient ſervant.

He is not ambitious to be diſtinguiſhed for valour, nor ſtudious of the accompliſhments of learning; for many, who are vulgar in his eſtimation, are known to fight, and to ſtudy.

To honour other men, appears diſgraceful to him.

The pride of his coach is abated by this circumſtance, that the coachman has the precedency.

And

And it is poſſible, that he may feel ſome pain in frequenting the church, becauſe the preacher is placed above him.

However, there is a remedy for every thing but death, and the proverbial preſcription is, Give flattery to the proud, blows to the miſchievous, meat to a dog, and oil to a creeking-door, and each of them will be immediately ſilenced.

But the image is too odious to dwell upon longer. I lay down my pen, the rather, as I am convinced, that your ROYAL HIGHNESS is ſenſible, that the beſt ornaments of a prince are, good-nature, and a modeſt opinion of himſelf.

I remain, with profound reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

March 17, 1751. C. G. T.

LET-

LETTER XXII.

SIR,

YESTERDAY morning the perſon, who has the care of your ROYAL HIGHNESS's apartments, came to me trembling and diſconcerted.

I deſired her to be ſeated, reached her ſome Hungary-water, and whatever elſe I thought would adminiſter relief to her caſe. For thoſe, who by the diſpoſition of fortune are obliged to ſervitude, have a claim to our aſſiſtance; without which we increaſe their diſtreſs, and aggravate their labour.

When ſhe had in ſome degree recovered herſelf, I enquired into the cauſe of her agitation. "You may remember, Sir," ſaid ſhe, "that laſt Friday morning the PRINCE"——— "Huſh!" ſaid I, interrupting her, "that is all forgot."

"It

"It is ſo," replied ſhe, "and I am not inclined to ſpeak of it to any one elſe, nor ſhould I now have mentioned it to you, had not my aſtoniſhment compelled me to reveal what I have ſeen; for from that time to this, I find all the portraits in the PRINCE's apartments altered. One ſeems to make mouths; another's peruke is awry; a third toſſes up his noſe; a fourth bluſhes; Lucretia ſtabs herſelf with one hand, and covers her eyes with the other, as if aſhamed of the event; and in the little converſation piece, in which ſo many figures are dreſſed in blue, the matches ſeem to be extinguiſhed, and, if I miſtake not, I heard the priming in the pan hiſs, like fire expoſed to rain. If you don't believe me, Sir, I beg you would walk in."

I ſoon apprehended the matter; for ſhe recalled to my mind a painter, whom I knew. The man was diſordered in his head, and fancied every face upon his canvas to be the picture of a mad-

man. I concluded from this, that our eyes very often receive impreſſions from the brain. I remember laſt Friday morning ſomething diſguſted her; ſhe wrinkled her brows, pulled her head-dreſs, and I can almoſt venture to ſay, that, tho' ſhe commanded her temper, and endeavored to diſguiſe her anger, ſhe was really in a paſſion. This deceived her ſight, and repreſented the mouth of one, and the wig of another, as diſtorted, the third frowning, the fourth aſhamed, &c.

However, SIR, it is matter of no great importance, what ſhe imagined. I was chiefly apprehenſive, leſt ſhe ſhould communicate her dream to others. For ſuperſtitious minds are apt to give vent to their unnatural conceits. Imaginary miracles ſeldom ſtop ſhort at the firſt, ſecond, or third hand; they are improved, they increaſe and multiply. Every hand makes ſome addition, and all are impatient to ſee the ſtrange ſpectacle.

This might have had the unpleaſant effect of exciting the curioſity of an irreſiſtible crowd, who would have preſſed into the apartments, and might have imagined more and worſe things, than the neceſſary woman reported, and perhaps at laſt might have enquired into the original cauſe. My ſecrecy would in that caſe be entirely defeated. The truth would have made its appearance, and when once it takes wind, it circulates with all the expedition of the ſwifteſt falſhood.

The only meaſure I could take was that of throwing ſome gold-duſt into the deluded eyes of Mrs. Weber. But the application was ſo very expenſive, that, if the accident, which is well known Sir, to your Royal Highness and me, ſhould happen again, I have thoughts of removing the pictures; for if theſe continue to ſhew their teeth, diſtort their mouths, or pull their perukes, I am utterly undone. You ſee,

SIR, how careful I am to ſecure a ſubſiſtance to the end of my days.

I remain with the moſt profound reſpect,

Your ROYAL HIGHNESS's

dutiful and moſt

faithful ſervant,

March 18, 1751.

C. G. T.

LET-

LETTER XXIII.

SIR,

CONSTANCY in adverſity is a virtue neceſſary to men of every condition in life; to kings and ſubjects; to the powerful and to the impotent.

Providence, in giving us this excellent virtue, hath furniſhed us with the higheſt comfort; and if we ſtrengthen it by an unſhaken confidence in God, we may conquer every diſtreſs, eſcape every danger, and tolerate every degree of miſery.

I remember a fable, which illuſtrates this matter, and intimates ſtrongly, how much he is miſtaken, who ſuffers his misfortunes to render him deſperate.

"A certain man, who had been happy and proſperous for a long courſe of years, was at laſt reduced to experience

the reverſe of his fortune. He loſt his property; his adventures in commerce miſcarried; he was mortified with the bitter enmity of thoſe, who had formerly been his moſt intimate friends. He had not even a ſingle confident, to whom to communicate his diſtreſs, with any proſpect of exciting compaſſion. In a word, all his deſigns were defeated, and all his wealth was diſſipated.

After a long courſe of aſſiduity, labor, and fatigues, his ſpirits at laſt ſunk under the burden. Inſtead of imploring the aſſiſtance of the gods, he doubted of their power, and inſtead of working for his ſubſiſtence, he conſumed himſelf with anxious deſpairing thoughts.

One day, as he was ſitting dejected on the banks of a river, a tempeſt aroſe, of hail, thunder, and lightning. He looked up to the black deſcending clouds, and obſerved an unnatural maſs, which, in appearance, threatened to fall upon his head. He thought his deſtruction impending, and formed the impious reſolu-

reſolution of plunging himſelf into the ſtream.

The formidable maſs dropped from the clouds, at the diſtance of ten paces from the ſpot, where he had been fitting, and proved to be an immenſe treaſure of gold and precious ſtones: Thus it is, that men are diſappointed of relief, by their own impatience."

May the Almighty grant to your ROYAL HIGHNESS more opportunities of exerciſing moderation in proſperity, than conſtancy in adverſity! but if the latter ſhould be the trial, then it is the duty of men, to hear, and to receive counſel. It is particularly the character requiſite in a king, to be cautiouſly provident, and invariably conſtant. For the moment he is dejected and deſperate, he forfeits the confidence of his people. Magnanimity in good fortune is in every man's power; but to preſerve the ſame in adverſity and diſtreſs, is the prerogative,

tive, and the characteristic, of heroes.

I am, with the most profound unalterable respect,

Your ROYAL HIGHNESS's

most obedient and

most faithful servant,

March 19, 1751.

C. G. T.

LET-

LETTER XXIV.

SIR,

PERSONS advanced in years, are fond of relating the things they have ſeen and heard in their youth. It would be cruel to deny them this ſatisfaction, amidſt all the infirmities and vexations, which too often finiſh a long and laborious life.

I perceive myſelf approaching to the verge of old age, or, as it is commonly called, the ſecond infancy; for I have a ſtrong propenſity to fables; and what are fables but amuſements for children? They are tranſmitted from nurſe to nurſe, and gravely repeated upon the credit of tradition.—Thus fables are formed, embelliſhed, and increaſe, to the end of the world. Men are not content to nouriſh their bodies with ſtrong and ſimple food.

The

The appetite muſt be provoked by light and dainty meats.

Moral leſſons are the food of the mind, and they too muſt ſometimes be ſweetened and ſeaſoned, elſe they become dry, inſipid, and, in ſome caſes, nauſeous.

Long introductions are another mark of old age; and this is likewiſe an infirmity I feel growing upon me. But I will leave the introduction, and proceed to my fable.

Of the COUNTRYMAN *and the* MASTIFF.

"AN honeſt countryman had a well-known maſtiff, of a good breed, remarkably watchful, a friend to the family, courteous to the gueſts, and a terror to thieves. His vigilance was ſo publickly notorious, and had been ſo thoroughly tried and diſtinguiſhed, that, for many years, no thief had the boldneſs to approach the farm, within the ſcent of this dog.

One

One day, as the maſter of the family and his wife were calculating, by the fire-ſide, the ſtate of their expences, they conſidered, amongſt other articles, the maintenance of the maſtiff. We have one uſeleſs creature, ſaid the countryman, conſuming our bread at the gate. Great quantities of meat are waſted upon him; we have built him a kennel, and painted it red; we have bought him new collars and chains; our brooms are worn out in ſweeping his kennel; and many a ſheaf of ſtraw is miſapplied to make him a bed. Now all this appears to me a ſuperfluous expence, in a place, where, for many years, we have not once heard the rumor of murder or robbery. The good woman anſwered, I have long been of your opinion. My maids have ſomewhat elſe to do, than to wait upon a uſeleſs creature. Beſides, here is my little FAVORITE, who barks as loud as the beſt maſtiff.

The ſentence was pronounced, and the faithful vigilant maſtiff diſpatched.

He was no ſooner dead and buried, than a ſet of ruffians met, conſulted upon the means of executing their deſign, broke into the houſe in the night, and whilſt the idle pampered FAVORITE lay ſnoring upon a ſoft cuſhion, they robbed the countryman of his money and moſt valuable effects."

The fable is applicable to princes, who have old and faithful ſervants, whoſe vigilance ſeaſonably prevents the dangers which a new and upſtart favorite can neither foreſee nor divert. It is too frequently the caſe, that kings, and other ſovereign rulers of the world, are not content with modeſt ſervices, and a ſilent vigilance; but form their judgment from trivial circumſtances, and from ſudden, glaring, and dangerous events, which it is certainly the counſel of wiſdom, rather to prevent, than to produce, at an improper ſeaſon.

The watchman, who ſilently extinguiſhes the firſt ſpark of a fire, is, doubtleſs, more meritorious, than he who,

when the flame breaks forth, alarms the family, and rings the fire-bell; notwithſtanding, that the merit of the latter is more conſpicuous than that of the former.

I flatter myſelf, SIR, the time will come, when your ROYAL HIGHNESS will be able, more clearly, to explain theſe my haſty imperfect thoughts.

A calm vigilance is, in every caſe, more uſeful than a deſigning officiouſneſs.

I remain, for ever,

Your ROYAL HIGHNESS's

moſt dutiful ſervant,

March 21, 1751.

C. G. T.

LET-

LETTER XXV.

SIR,

A Youth, who had the good fortune to be very well beloved and eſteemed, not ſo much for the beauty of his face, as for the virtues of his heart, and the probity and politeneſs of his behaviour, was confined at home by a fit of ſickneſs. It was generally expected, that he would employ this time upon farther improvements in virtue, probity, and politeneſs. But he, unhappily, took a different turn. He grew proud, and fancied that he was a public loſs; that all men were impatient to ſee him again; that he ſhould meet with many expoſtulations for having ſo long deprived the world of the ineſtimable pleaſure of viewing his comely perſon, and imitating his exemplary conduct. He did not conſider the reſpect, with which he had been formerly diſtinguiſhed,

tinguiſhed, as an obligation upon him, but as a debt from the world. He thought it now in his power to defy all mankind, to treat them with an air of diſtance, and to exalt himſelf above other men. He judged it an indecency to uſe condeſcenſion towards his ſervants; inſtead of it, he was haughty and inſolent, forgetting, that a perſon of rank and fortune, is not more a fellow-creature, nor a fellow-chriſtian, than the man of low, obſcure condition, and that the latter is frequently greater, in the impartial ſight of God, than many kings and princes.

The young man was reſtored to health, and once more in a capacity to exhibit himſelf to the world.

The firſt time he went abroad he walked by meaſure, kept his body very erect, toſſed up his head, ſcarce condeſcended to accoſt any one with civility, and watched with an eager, ſelf-complacent eye, and with attentive ears, for the remonſtrances, which he thought he deſerved, on account of his long abſence. But his pale com-

plexion and withered jaws, and, above all, the fame of his pride, occaſioned him to be very little regarded, much leſs reproached, for having deprived his friends of the honor of his company.

It is inexpreſſible, how much he was aſhamed and confounded. For there is not a greater mortification, than, in a caſe of this kind, to be eſteemed perfectly innocent, where an agreeable rebuke was expected in the firſt addreſs.

The meaneſt of all human paſſions and vices is pride. Your ROYAL HIGHNESS may remember Æſop's fable of the proud jack-daw, dreſſed in the long and beautiful feathers of a peacock. When he was ſtript of theſe, he became the object of general ſport and deriſion.

A child, in ſome meaſure, reſembles this jack-daw; all the plumes he has, are borrowed. One lends him clothes, another food, another attendance, and another adorns and cheriſhes him. From one he borrows the knowlege of God and nature, from another hiſtory, from another

ther fables and morals, and ſo forth; for of himſelf the child has no capacity of acquiring any thing. He has neither money, nor knowlege, nor power, nor abilities, nor underſtanding. How lamentable would be the caſe of this child, if each contributor ſhould withdraw his feathers. It is an undoubted truth, that, till the underſtanding ripens, and thought begins to exert itſelf, we are not even poſſeſſed of down, much leſs of feathers.

I remain, with profound reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

March 22, 1751.

C. G. T.

The END *of the* FIRST PART.

LET-

LETTERS

TO A

YOUNG PRINCE,

FROM HIS

GOVERNOR.

PART II.

LETTERS

TO A

YOUNG PRINCE

ON

GOVERNMENT.

PART II.

LETTERS

TO A

YOUNG PRINCE.

LETTER I.

SIR,

IT is with the moſt profound ſubmiſſion, that I acquieſce in her MAJESTY's moſt gracious commands, for conveying to the preſs, the letters which I have had the honor of writing to your ROYAL HIGHNESS. I am only diſcharging my duty, in reſigning my own inclination to her pleaſure.

If I could make every reader perfectly ſenſible of my pure and upright inten-

tion, I ſhould think myſelf abundantly compenſated; but the effect is too great to hope for, from ſuch imperfect draughts as theſe. It was done without my knowlege, and my Letters muſt take their fate. If they have your approbation, SIR, they are ſufficiently recommended to the world.

The valuable furniture of the caſtle of Drottningholm gives me occaſion again to addreſs your ROYAL HIGHNESS, and to beg your attention to a curſory view of it.

It will afford me no ſmall degree of happineſs, if I can by this means procure for the liberal arts and ſciences that protection and ſupport, which they expect from a hand, born to defend a kingdom, in which they have lately eſtabliſhed their reſidence. The liberal arts are the repoſe of heroes.

Drawing and painting derive their origin from love and friendſhip. A ſhadow, marked out on the wall, with

a coal, was the firſt memorial of the tranſient form of a departed friend.

It is proverbially ſaid, that all men are children at firſt; and the caſe is for the moſt part the ſame with human inventions. They are ſmall and tender in their infancy, and being helpleſs, they claim the protection of the powerful, whom it behoves to provide for their nurture, and encourage their admirers.

When arts and ſciences floriſh, they are an inconteſtible evidence of the proſperity of a country. Whilſt the old Roman empire was deſervedly called great, the liberal arts were in ſo thriving a ſtate, that all their productions during that period, are ſtill beheld with admiration, and collected at a vaſt expence. But the declenſion of that empire was attended with the decay of arts. They were diſperſed abroad, and ſunk into a heavy ſlumber, in which they continued for upwards of twelve hundred years, till about the end of the fifteenth, or beginning of the ſixteenth century, ſome

powerful princes, upon whom the fate of the world depended, excited, and reſtored them to a new life, which is hardly yet arrived to its former vigor.

Painting was then divided into three claſſes or ſchools, in each of which it has been differently cultivated in different countries, according to the temper and genius of the people. I. The Italian-ſchool, which produced ſeveral branches, that ſtill ſubſiſt. II. The Flemiſh and German; and III. The French-ſchool.

The Italians found many originals among the maſter-pieces of their anceſtors; not many paintings indeed, but admirable pieces of ſculpture, carved images, and finiſhed medals. As ſculpture and carving are the parents of an exact and finiſhed picture, the Italian-ſchool has ſo far availed herſelf of this advantage, as to excel all her competitors in the art of deſigning. She did not content herſelf with repreſenting the human figure in the uſual form. Her maſters examined the moſt perfect po-

ſition

fition of the limbs, and their mutual proportion, and thus they produced the moſt perfect repreſentation of the human body. In delineating the face, they labored not ſo much to expreſs the beauty of the features, as the diſpoſition of the mind; for they juſtly conſidered the face, as the true mirrour of our paſſions and appetites.

The Flemiſh and German painters, on the other hand, being deſtitute of the originals before-mentioned, carefully followed nature, as ſhe exhibited herſelf to their view. If the original they copied was graceful, it was a mere chance, and fortunate for Venus, or any other goddeſs, whom the perſon before them was made to repreſent. If the original was ill-favored, the goddeſs was unfortunate in the image of her perſon. However, this laborious imitation produced the noble art of the *coloris*, or the mixture of the colours, which the maſters of other countries have, to this day, rather ſought after with admiration, than luckily hit upon.

The paintings of the French ſchool are agreeable to the genius of that nation. The vivacity and brillant imagination of their maſters are clearly diſtinguiſhed in their lively and agreeable, rather than elaborate pieces. The active deſultory genius of a French painter, will not permit him to take the time and pains requiſite for an accurate delineation, and an exact agreement of the colours. He conſiders every thing with life and ſpirit. All nature is at play in his mind. Hence every feature he draws is pleaſant and engaging. The arrangement, or, as the French call it, the *ordonnance*, is ſuperb, lively, and full of invention.

You ſee, SIR, that each ſchool has her excellence, and upon this view of each, we may give to the Italian-ſchool the preference in drawing, to the Flemiſh-ſchool the excellence of the *coloris*, and to the French-ſchool that of the *ordonnance*.

But as every general rule admits of ſome exception, ſo there are ſeveral from theſe

theſe rules. The Venetians, who knew very little of the art of deſigning, have been admirable painters.

Rubens, Vandyke, Diepenbeck, Jordaens, and other Flemiſh maſters, were, to the higheſt degree, accompliſhed in imagination and *ordonnance*.

Le Sueur and le Moine, among the French, were as well ſkilled in drawing, as the beſt native proficient in Rome. And their countryman, Chardin, is at this very time equal to Teniers, or Gerard Dou, in his imitations of nature.

Your ROYAL HIGHNESS will excuſe the foreign words, which, contrary to my cuſtom, I make uſe of in this letter. But a ſubject, which cannot be too clearly explained, would be only obſcured by the modern uſe and application of old technical terms in the Swediſh.

Many are abſurd enough to degrade the liberal arts into trades, and conſider the artiſts as mere mechanics. It is very natural for thoſe, who are not acquainted with the real value and prerogative of

thoſe arts, to treat them without affection or eſteem.

The benefit of painting conſiſts in theſe particulars, among others:

I. It perpetuates the memory of things which time and accidents might bury in oblivion; and it exhibits to the eye a fugitive thought which, perhaps, might vaniſh as ſoon as conceived.

II. Painting repreſents, at one view, a ſubject which muſt have been deſcribed by long and tedious circumlocutions.

III. Paintings are an agreeable introduction to the knowlege, both of ancient fables, and true hiſtory. For moſt of the maſters have ſtudied to acquire an inſight into hiſtory, and the ſciences which relate to it, and have been more prudent and cautious, than Raphael, Albrecht Durer, and Titian, the firſt of which decorated a picture of the fall of Adam, with houſes and pieces of architecture, and the laſt gave a roſary to the diſciples at Emaus, in order to heighten the appearance of their devotion.

I have often wondered, that the art of painting has made ſo little progreſs in England, a country abounding in luxury, in men of taſte, in encouragement, and money. The reaſon may poſſibly be this, that the Engliſh are thoughtful and ſedate, which qualities are not reconcileable to the vivacity requiſite in the hand and the mind of a painter.

From the obſervations I have made, it follows, that all paintings, which are not diſtinguiſhed, either by the accuracy of the drawing, or the proportion of the colours, or the invention of the *ordonnance*, are and muſt remain the unnatural productions of men of no genius.

Your Royal Highness will indulge me in this long deduction of the hiſtory of painting. I was, myſelf, poſſeſſed of moſt of the pieces which are, at preſent, preſerved at Drottningholm. You will not, and need not, be curious to know, why they were removed. It is ſufficient, that they are now in a laſting ſituation, and that they will ſometimes remind

mind my dear PRINCE of their former poſſeſſor.

Sweden has produced excellent painters, but, like the reſt of our produce, they have been bought up and improved by foreigners. Permit us, SIR, hereafter to reſerve to ourſelves the enjoyment of ſo noble and uſeful an art. The moſt effectual means to accompliſh this end, are, protection againſt envy, and munificence to artiſts.

I would recommend it to your ROYAL HIGHNESS to form your taſte. Taſte is, in my opinion, no more than a habit, acquired by learning, to diſtinguiſh the properties of things that excel, and accuſtoming the eye, to look only at thoſe things which have been adjudged to be excellent, upon the niceſt examination of connoiſſeurs.

If the arts enjoy your protection, SIR, then the profeſſors of them will cheerfully offer their treaſures to you and the world. It is my ſincere wiſh, that the hands of artiſts may tranſmit to poſterity, monu-

ments

ments of thoſe glorious exploits by which your ROYAL HIGHNESS's life will become diſtinguiſhed, and many pleaſing repreſentations of thoſe acts of humanity, which every ſubject of Sweden may have occaſion to treaſure up in a grateful heart.

The hiſtories of former times will fall ſhort of the glories of the preſent, and bear no compariſon with the proſpect of times to come. Our Alexanders and Auguſtuses can never want an Apelles, a Phidias, and a Praxiteles.

In the reigns of our former kings, we do not find one eminent maſter. In the German war, indeed, ſeveral excellent pieces were imported hither, but they were eſtimated rather in proportion to the fineneſs of the canvaſs, than to the genius which had been exerted upon it. Some were rolled up, and mouldered away in cellars and vaults. Others became a prey to foreigners at an ignominious price; and the reſt, which are diſperſed in different hands, may poſſibly be the food of ſpiders

and worms, or be deſtroyed by mere uncleanneſs.

Queen Chriſtina, who exchanged a crown, a ſcepter, and royal dignity, for pilgrimage, voluntary exile, and late repentance, did not acquire a taſte for the liberal arts till ſhe arrived in Italy. She was ſo little converſant in them, that ſhe was about to preſent the five admirable pieces of Anthony Corregio, to Bourdon, a French painter, who diſcovered an eternal mark of the ſimplicity of thoſe times, for he found the paintings in the royal ſtable, where they were kept neglected, and adapted to the ſize of the broken windows, which they ſerved to fill up.

Ehrenſtrahl therefore remains our oldeſt eminent painter. When he firſt returned from his travels, he was quite accompliſhed. He had improved himſelf particularly in Italy, where he learned the manner of Peter de Cortona, in deſigning, colouring, and diſpoſition, of which the pieces ſtill preſerved in the blue alcove at Drottningholm are inconteſtible proofs. But being employed at home, chiefly in

drawing wild beaſts and portraits, his vivacity gradually declined. He was at laſt reduced to the neceſſity of having recourſe to prints in copper-plate, from which he drew the groupes, and ſeveral figures, that compoſe his capital piece of the laſt judgment. However, Ehrenſtrahl may be always placed among our firſt maſters, in hunting pieces; and he has ſometimes ſucceeded in other attempts. His maſter-piece, in which he might be ſaid to excel himſelf, was the coronation of king Charles XI. at Drottningholm, which Van der Meulen would, with pleaſure, have acknowleged as his own performance.

Lembkens may juſtly be ſtiled our Swediſh Bourguignon, for he ſo nearly reſembles that excellent painter of battles, that the moſt judicious eye could hardly diſtinguiſh them. The two galleries at Drottningholm are ſtanding arguments of his uncommon abilities. He died a diſgrace to the age he lived in; for he finiſhed a life of ninety years, in the moſt wretched

extremes

extremes of poverty. It was at his houſe, that I accuſtomed my eyes, very early, to the beſt and choiceſt pieces. In a word, he deſerves to be placed in competition with the moſt excellent maſters.

David Kraft was, at firſt, a very good portrait painter. I ſhall mention but one inſtance. Baron Sack, counſellor of the chancery, has a head of marſhal count Stenbock, which on account of the excellency of the drawing, well deſerves a place in the collection of a virtuoſo. But he at laſt grew indolent, cold, and negligent, being diſcouraged by a ſmall price, by the conſtant application, to which his expences obliged him, by domeſtic uneaſineſs, and an infirm ſtate of health.

Among other cauſes, which might contribute to this decay of Ehrenſtrahl and Kraft in their art, we may juſtly reckon the little opportunity they had, to ſee and rival the performances of other men. For there was but one collection, in any degree conſiderable, beſides that of count Stenbock's cabinet. Thoſe were in the

hands

hands of an old deſtroyer of colours, Muytens by name, who, under the preſumptuous conceit of improving the works of the beſt maſters, had frequently disfigured them with his impertinent pencil. His ſon, who is one of the beſt miniature painters of the age, and is now employed in his art at the court of Vienna, has, doubtleſs, often lamented the folly of his father, particularly in a painting of Rubens, repreſenting the diſcovery of Achilles, which old Muytens pretended to improve, by extending all the mouths and eyes; for he eſteemed a laughing mouth, and ſtaring eyes, to be eſſentials of beauty. However, this maimed collection was ſold, by the ſon, to the Pruſſian marſhal, count Gottar, and was afterwards transferred to Stuttgart, into the Duke of Wirtemberg's gallery.

Our preſent painters have better opportunities for improvement. Their majeſties have, in this reſpect, for ever delivered both us and them, from the darkneſs in which we were involved; and whoever

has a taſte for painting, has abundant encouragement to exert his natural diſpoſition.

I ſhall barely mention thoſe who have deſerted us, and devoted their abilities to the ſervice of other countries. The principal of theſe are, Richter and Muytens at Vienna, Richter and Dahl at London, another Richter at Venice, and Deſmarais in Bavaria. All theſe were obliged to ſeek their bread in foreign parts.

Our admirable Lundberg has been recalled in happier times. He was educated in the ſchool of Roſalbe, and has very few equals, if any, as a painter in freſco.

Arrhenius merits the next place to him, on account of his regular and accurate drawings.

In ornamental painting and hunting-pieces, few can vie with our ingenious Paſch, who ſeldom ſuffers an hour to paſs, without acquiring ſome reputation, upon the cielings, doors, and walls of the new royal palace.

Thus, SIR, I have finiſhed this ſhort liſt of eminent artiſts. Many of our youth are coming on, and many are yet unborn, who expect encouragement and ſupport from your ROYAL HIGHNESS's paternal protection.

How unhappy is the country, where blackſmiths and dawbers are conſidered as artiſts! and how bleſt is that kingdom, whoſe ſovereign, with an enlarged mind, erects military trophies at one time, and amuſes himſelf in the liberal arts and ſciences at another.

My principal duty and happineſs is that of remaining, with moſt profound reſpect,

Your ROYAL HIGHNESS's

moſt obedient and

moſt faithful ſervant,

Ulrichſdall,
June 1, 1751.

C. G. T.

LETTER II.

SIR,

FAITH and religion, grounded in the ſimple light of nature, may be reduced to five capital queſtions, the anſwers to which will, at the ſame time, lead us to heavenly truths, and teach us our duty upon earth.

The firſt queſtion is, who created all the objects, that preſent themſelves before our eyes? the earth and all the beauties thereof? the water, with all its animals and plants? the air and the birds that ſupport themſelves in it? and the great vault of heaven, with its infinite number of lights? Is it an intrinſic ſeed of its own, that hath produced all this? and if ſo, who is the Creator of that ſeed? Our reaſon immediately anſwers, an Almighty Being, for which every nation has

has a name, and which in the Swediſh tongue, we call GUD.

The ſecond queſtion is, why hath God created all this? After the deepeſt reflection, our reaſon can furniſh no better anſwer, than that God was willing to reveal his glory to a created being, to which he hath given ſo much underſtanding, as is requiſite to worſhip the Creator, and enjoy the creation.

The third queſtion; ought not the honor of God to be promoted? Reaſon anſwers in the affirmative. I give thanks to my fellow-creature, and honor him, for a ſmall act of friendſhip. The favor I receive naturally impells me to the acknowlegement. How much more ought I to honor God, who hath given me all things?

The fourth queſtion; what is the nature of God? Here reaſon is at a ſtand, and unequal to a ſatisfactory anſwer. Her only refuge is, to confeſs ingenuouſly, that there are many viſible parts of the creation, which are incomprehenſible, and

that therefore it is not matter of wonder, if the Lord of nature is himſelf to us unfathomable.

The fifth queſtion; can God behold us with indifference, when we counter-act his deſign in our creation? Reaſon immediately anſwers, no! She obſerves, upon the moſt ſuperficial view of the affairs of the world, that puniſhment muſt enſue upon evil actions, and that a mechanic can deſtroy the work of his hands, when it diſappoints his intention.

Thus, SIR, you ſee, the moſt ignorant heathen knows, from mere perception, that there is a God.

That he is Almighty, for he created all things.

That he is wiſe, for all the works of his hands are perfect.

That he is good, for he has permitted man without any deſert on his part, to enjoy the creation.

That he is incomprehenſible, for he preſerves all things, without any viſible means.

That he created the world for his glory.

That man therefore ought to obey his voice, and honor God; and,

That he will be called to an account for his manner of life, and muſt expect reward or puniſhment.

As to what concerns the attributes of God and the ſcheme of our ſalvation, we know it, thanks to him, from his revealed word, by the help of which we learn, rightly to know him, duly to honor him, and to be cautious and ſilent in examining the myſteries, which he has reſerved to himſelf.

Your ROYAL HIGHNESS will now judge of the impiety of many nominal chriſtians, who will not ſee what heathens ſee, but rather ſeem to think it lawful and decent, to make God and ſalvation their ſport, by the groſſeſt practice of ſelf-deceit.

Theſe points may ſeem to many too abſtruſe for a prince, who hath but lately entered the ſixth year of his age; but to

the diſgrace of many other children, and to excite the care and diligence of parents, I wiſh it may be univerſally known, that you, SIR, are already a well-grounded chriſtian, that the word of God hath been planted ſo early in your heart, that it begins already to yield fruit.

Let me recommend it to your ROYAL HIGHNESS, never to place your confidence in any one, who is reputed, or known, to be impious. For ſuch a man cannot be under any ties of fidelity. All morality is founded in piety.

Let not your ſacred ears, SIR, be open to the prophane ſcoffers of the times, who pretend to examine matters, which, in the preſent ſtate, are, and muſt remain, impenetrable. They ſpeak inconſiderately of God; they live, as if no other ſuperior power exiſted, than that, which hath been framed by their worldly wiſdom; but they are like thoſe proud boaſters, who vaunt their courage, but tremble, when danger is at hand. They pretend to think of eternity without fear; but the moment death

death calls upon them to depart, their heart trembles and is agitated by a horrid uncertainty. Confidence in God is the ſeed, which yields delightful fruit at the hour of death. It is then, that thoſe men miſs the happy harveſt.

Sir, if the Being of a God were matter of doubt, yet the ſafeſt courſe we could take, and leaſt expoſed to hazard, would be, to live as creatures born for immortality.

I hope your Royal Highness will believe my upright declaration upon this important ſubject. The Prince, who doth not honor God, incurrs, by his own example, the contempt of his people. Their plea will be, why ſhould we honor a ſovereign, who doth not pay due honor to one, who is, in a higher ſenſe, both his ſovereign and ours.

May I never live to experience ſo grievous a calamity, as that of diſcerning in your Royal Highness the leaſt inclination to diſhonor God! It would

would be a bitter allay to the happineſs I enjoy at preſent, and eſtimate above all things, of being,

Your ROYAL HIGHNESS's

moſt obedient, and

moſt faithful ſervant,

Ulrichſdall,
Jun. 6, 1751.

C. G. T.

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LETTER III.

SIR,

BY your ROYAL HIGHNESS's permiſſion, I ſhall now briefly lay before you a liſt of thoſe worthies who have merited your favor, and deſerved particularly well of the commonwealth. The time is approaching, when, for the encouragement of others, your ROYAL HIGHNESS ſhould be acquainted with the characters of ſuch Swediſh ſubjects, as have done honor and ſervice to their country, by their uncommon induſtry, their genius, their ſtudy, and their unwearied labors. I am not recommending heroes, for theſe, SIR, cannot be unknown

to

to you, as they have the honor to be your companions. But I mean to introduce thoſe perſons, who have either given life to your military ſtrength, by improving the ſtate of the finances; or facilitated naval armaments, by cultivating arts and promoting trade; or who, by indefatigable reſearches in the kingdom of nature, have brought forth treaſures for the uſe and advantage of the public. Such are Celſius, who, with great reputation, hath contributed his part towards inveſtigating the true figure of the earth; Polhem, who hath ſo often ſubdued a wild uncultivated nature, and brought her under the yoke and diſcipline of art; Linnæus, who has digeſted, in order, the moſt minute plants and reptiles, which had almoſt eſcaped the ſight of man, and aſcertained their utility; Ahlſtrom, who has, in defiance of an infinite number of calumnies, eſtabliſhed manufactures, at the hazard of his fortune, his vigor, his health, and his life; Grill, who has, with great credit,

acquired an immenſe ſubſtance, in extending our trade, and furniſhing employment for a vaſt number of his countrymen, and a ſubſiſtence for many of the poor; Campbell, who has converted the manufacture of China into the produce of Sweden; Arvidſon, who has furniſhed our tables with fiſh of our own, which we purchaſed before at a foreign market; Kalm, who has tranſplanted new colonies of trees, herbs, ſpices and fruits, from the deſerts of America, into the Swediſh dominions, and brought them to endure the ſeverities of our climate.

I only mention theſe names to your ROYAL HIGHNESS, as introductory to many others of the ſame kind, till I can carry on this general muſter of men of merit. You will then ſee, with pleaſure and admiration, how many there are among your faithful ſervants, who deſerve immortal praiſe, and crowns of honor at the hands of their grateful countrymen.

It is an exquiſite pleaſure, after the fatigues of a laborious employment, to relax the mind, under the inſtructive guidance of one of theſe valuable men. I experience this daily, whilſt I am engaged, under the inſpection of my worthy friend Dr. Linnæus, in digeſting the noble apparatus of ſhells, which have been collected by her Majeſty's order. But it is not ſufficient to have a mere view of the wonders of nature; it is both uſeful and pleaſant to know the nature and value of what we poſſeſs.

Our ſagacious Linnæus, who abhors diſorder and confuſion, has preſcribed new limits to this immenſe collection of ſnails and muſcles. The animals, who inhabited theſe empty ſhells, are all ranked under their diſtinct claſſes, and ſeparated from others of a different kind, without any regard to the formation of the ſhell. For as a Swede is a Swede, whether he dwells in a magnificent palace, or a miſerable cottage, ſo a ſnail is and will be

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a ſnail, a muſcle is a muſcle, an oyſter remains an oyſter, a polypus retains the nature of a polypus, and a worm is a worm, whatever their ſhell may be, whether it be fine, or thick, or thin, or brittle, ſimple, or compound, plain, or curled, of one or of many colours, glittering or dark.

If I had time and abilities for the purpoſe, I would venture a full and accurate deſcription of each of thoſe animals of the ſea. The following is an eſſay by way of ſpecimen. Should your ROYAL HIGHNESS be pleaſed and entertained with this attempt, it is probable that I may proceed further. Others may ſupply my defects, and correct my errors. Such a ſurvey of the cabinet at Drottningholm might poſſibly be agreeable to her Majeſty, and of uſe to the curious.



The names of this ſhell, in Latin, are, *Cymbium, nautilus tenuis legitimus, domuncula polypi, ovum polypi, nauplium Athenæi, piſcis nautilus* *.

In French, it is called *papirace.*

In Italian, *polpo moſcardino*, or *moſcarolo.*

In Swediſh, *pappers-ſkeppet.*

Methinks I have heard ſome call this ſhell *argonaut*; but I cannot recollect, where

* See Rumph. tab. xviii. lit. A. Gualtieri tab. xi. D'Argenſville tab. viii. N° 13. Muſæum Richterianum.

I met with this name, in which there is certainly no great impropriety.

The obſervations to be made upon this ſhell, beſides the figure and colour of it, are;

1. That it is remarkably thin, not thicker than parchment, almoſt tranſparent, and if there were as much merit in a fine ſkin incloſed within a ſhell, as in that which covers a female body, this ſhell would be diſtinguiſhed by its beauty. It is ſometimes yellowiſh.

2. The fiſh, which reſides in it, is of a ſoft and tender ſubſtance, and of the kind which Ariſtotle calls *bolitana*. Some writers affirm, that nature has furniſhed him with a ſail, which he knows how to expand, when diſpoſed to be driven acroſs the water by the wind. Others maintain, that he lifts up the extreme corner of the ſhell, and makes uſe of that for a ſail. Two of his long feet ſerve for a helm, to direct his courſe, either in veering, or in ſailing before the wind. In caſe of a

calm, he makes uſe of all his eight feet, inſtead of oars.

3. As ſoon as he is apprehenſive of danger, he draws in his whole body, bends down his mouth, fills the ſhell with water, and ſinks with great eaſe to the bottom. However, he is ſometimes caught by active fiſhermen, who, in calm weather, row gently behind him, and juſt as he is preparing to ſink, intercept him with their nets. If he chance to meet a floating piece of timber upon the water, he ſeizes it with great agility, in order to ſupport himſelf by it, and eaſe his labour.

4. The fiſh being looſe in the ſhell, very eaſily ſlips out; and in that caſe the fiſhermen eſteem it a piece of fortune to find the floating ſhell, before it is toſſed by the wind, and daſhed againſt a rock.

5. He lies and moves on the ground, with the hollow ſide of the ſhell uppermoſt, in which poſture he likewiſe riſes up to the ſurface of the water, but when he has reached this, he turns in a moment,

ment, and ſails in the manner before-mentioned.

6. Rumphius reports, that he has found in him a bunch of white eggs hanging together, with a black ſpot on the upper part.

7. The people of Amboina think it a fortunate omen, to catch theſe ſhells. They preſerve them among their moſt precious rarities, and never expoſe them to view, except on feſtivals, or other public ſolemnities. The female, who repreſents the firſt dancer, in thoſe feſtival dances which are called *lego lego*, carries one of theſe ſhells erect in her hand. They are bought up with the moſt earneſt intreaties, from one to nine rix-dollars each, in proportion to their ſize. The largeſt will hold a quart of water.

8. They are eagerly purſued by a kind of ſea-eagle, whoſe deſign being only upon the fiſh, he drops the ſhell, which is ſometimes picked up. Rumphius tells a ſtory in proof of this.

9. This ſhell has been known in the moſt ancient times. Ariſtotle * calls it *nautilus* and *pompilus*.

10. In January 1693, a nautilus was caught near Hitoe, ſeven inches long, and ſix inches deep. The length of the ſix longeſt legs was betwixt twelve and fourteen inches, and the two hindmoſt were about the thickneſs of a finger. When the fiſhermen purſued him, he tacked about, as if he hoped to eſcape them, and to find time enough to ſink to the bottom †; but when they obſerved this, one of them leaped into the water, ſwam after him and caught him.

The largeſt ever ſeen was a foot long, and is preſerved in the cabinet of the great duke of Tuſcany.

11. Bonanini reports, that he is ſometimes caught in the Adriatic-ſea, and in the gulph of Venice, where he makes for the ſhore in ſearch of food. But in the

* Hiſt. anim. lib. iv. cap. 2. & lib. ix. cap. 29.

† See Rumph. p. 66.

Eaſt-

Eaſt-Indies he is always out at ſea, and always alone, without a mate.

12. It is ſtill a myſtery how the ſhell is formed; for as the fiſh does not adhere to it, though he ſeldom quits it, except in caſes of extreme neceſſity and danger, they could not grow together at the ſame time. If I may venture to deliver my opinion, I am inclined to think, that he builds his houſe of a ſlimy ſubſtance, which perhaps he diſcharges from himſelf, and renews it from time to time, as he is gradually ſtraightened for room. We ſee very wonderful compoſitions in the neſts and habitations of birds. Why ſhould we not ſuppoſe a certain kind of fiſh, to take the ſame care in providing for their ſhelter and convenience? But as the work is carried on in the deep, our curioſity muſt reſt in conjectures.

13. The fiſh himſelf is extremely tender. He dies in very few hours after being confined, and all endeavours to preſerve or prolong his life, have hitherto been fruitleſs.

14. Theſe beautiful and uncommon ſhells have likewiſe been found in the Mediterranean.

15. A draught both of the ſhell and the fiſh may be ſeen in Rumphius *, from whom this account is taken; for I hope your ROYAL HIGHNESS will not entertain ſo unfavorable an opinion of me, as to imagine, that I deck myſelf in borrowed plumes. I ſhall always ingenuouſly acknowlege the uſe I make of good and authentic writers, and wiſh your ROYAL HIGHNESS may find pleaſure and entertainment in the amuſement I have choſen for the harveſt month.

The concluſion, SIR, of all my letters, hath long been familiar to you. But it muſt continue invariably the ſame during the reſt of my life; for I cannot, to the hour of death, ceaſe to be,

Your ROYAL HIGHNESS's
moſt dutiful and moſt faithful ſervant,
Ulrichſdall,
June 7, 1751.

C. G. T.

* Tab. xviii. N° 1.

LET-

LETTER IV.

SIR,

ON the eighth day of June, in the year 1686, a terrible fire broke out in the eaſtern part of the north ſuburb, which entirely conſumed that part.

On the preſent eighth of June in 1751, the ſame ſuburb is in a flame on the weſt-ſide, and the fire is not yet extinguiſhed.

You are happy, SIR, in a certain degree, in being qualified by the amuſements of your tender age to divert and diſſipate the general anxiety, which we feel, who are more accuſtomed to the revolutions of human affairs. I have often endeavored to furniſh your ROYAL HIGHNESS with entertainment. Permit me this day to excite in you a real con-

cern at the melancholy fate of thouſands. Many of our neighbours are baniſhed from their dwelling, and deprived of their daily ſupport. We that are exempted from this calamity by the hand of providence, are mingling our tears with thoſe of our friends. It is a heavy tribute, but it is a tribute, which we are bound to pay. If the voice of humanity be ſo powerful in the hearts of friends, how much more affecting muſt it be in the minds of parents with reſpect to their children! and ſovereign princes are the parents of their ſubjects. It is impoſſible, the latter can ſuffer, without wounding the hearts of the former. This is the firſt impreſſion. The proper effect of it is, to deliberate with a tender concern, how to comfort the ſpirits of the diſtreſſed, and how to repair the loſſes of the unhappy. A benevolent prince has two reſources for this purpoſe. One is, to expreſs the moſt affectionate ſympathy; the other, to adminiſter actual relief, ſo far as is conſiſtent with his funds, and his

daily

daily exigencies. But this is not the whole of his duty. What was the conduct of David, when God viſited his people with a peſtilential diſeaſe? He humbled himſelf, and intreated the Lord for the people. His prayer was heard, tho' he himſelf had provoked the calamity. I recommend it to you, SIR, to pray to God, that this terrible conflagration may ceaſe. Your prayers will meet with a more favorable reception, as they are offered with innocent hands, from a pure unſpotted heart.

Your compaſſion will plead powerfully at the mercy-ſeat of the gracious diſpoſer of human events.

When you riſe on the morrow, SIR, return your thanks to him, who hath granted you both reſt and a bed, whilſt ſo many unhappy wretches, are reduced to lie, without cloſing their eyes, or relieving their anxious thoughts, and without any covering but that of the ſky. When you ſit down to table, look up gratefully to him, who ſatiates you with plenty,

plenty, whilſt many are periſhing with hunger and thirſt. Theſe are your duties, SIR, till in a mature age, and a more enlarged ability, you can enjoy the ineſtimable happineſs of providing reſt for the weary, and bread for the hungry. Whilſt you do this, your treaſures will not be exhauſted, for proſperity will attend your ſteps, whilſt you walk in the midſt of ſo many deſerved bleſſings.

A prince is great, when he bravely encounters his enemies in the field. The poſſeſſion of many countries may render him powerful, but the greateſt is he, who exerciſes mercy, and whoſe humanity reconciles his power to the affections, and makes it inſtrumental to the happineſs, of his people. Your ROYAL HIGHNESS need only look up to thoſe, from whom you derive your birth, and you will obſerve an inſtance of the impreſſion, which the misfortunes of ſubjects make upon the heart of a mild and gracious prince.

May theſe be the laſt inflictions we ſuffer from the hand of the Almighty,

in

in your reign, SIR, and the reign of your ſucceſſors, that we may joyfully look back at this, as the end of our ſorrows.

Whatever fate may be impending over us, we are ſo far prepared for it, that I will venture to anſwer for the unſhaken fidelity of every Swediſh ſubject. It will be as conſtant, as the invariable affection and zeal, with which I ſhall remain, to my dying hour.

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

Ulrichſdall,
Jun. 8, 1751.

C. G. T.

LET-

LETTER V.

SIR,

YOUR ROYAL HIGHNESS will never place an indiſcriminate value upon this or that rank in general, but you will eſtimate men, according to their real worth and abilities. A virtuous, modeſt, ſober and induſtrious peaſant deſerves much higher eſteem, than an inſolent, ſtupid, giddy, worthleſs man of quality.

An able officer, who can form a deſign with judgment, and execute it with reſolution; a miniſter, who knows how to facilitate negotiations, who conducts them wiſely, and rightly calculates the ſtrength, or the weakneſs of the ſtate; a judge, who pronounces judgment with juſtice and impartiality, and without any lucra-

lucrative view, who detects criminal acts, and proportions the puniſhment to the crime; an adminiſtrator of the finances, who is equally qualified to preſide, as an oeconomiſt for the public, and for a private family, who in an exigency knows how to raiſe a ſupply, without oppreſſing the country, how to ſupport credit, diſcharge debts, and properly apply the national treaſure; a divine, whoſe doctrine is good, whoſe life is better, and who is himſelf an example to his flock; a ſcholar, who inveſtigates the order of nature and the deſigns of the Almighty in thoſe things, which are created and prepared for the uſe of man; a merchant, who paves the way for an intercourſe and commerce with different nations, and in times of peace exerciſes a naval power for war; a huſbandman, who improves agriculture, cultivates deſerts, and without bloodſhed, procures new territories for his prince, and materials for new towns and caſtles; a mechanic, who manu-

manufactures the produce of nature, and by his dexterity, draws the wealth of foreigners into his own coffers, without quitting the ſeat of his labor; a miner, who extracts ſilver and gold from their rocks and ſubterraneous fortreſſes; a private man, who lives in a decent habitation, free from pride and ambition, poſſeſſed of the higheſt of all human honors, the reputation of an honeſt man, and is employed in the practice of a pure ſyſtem of morals, all theſe, SIR, are men of honor and uſeful ſubjects, without any regard to their ſtation. Whatever their name or their atchievement be, whether more or leſs befriended by fortune, they merit particular diſtinction. None of them can ever be deſpiſed or depretiated, without diſcouraging thoſe, who are treading in the ſame ſteps; and it is indiſpenſable to the proſperity and being of a ſtate, that theſe ſeveral ways to reputation be much frequented, and clear of obſtructions.

High

High birth is no longer a prerogative, than the value of it is ſecured by virtue; without this, it may be compared to an illuſtrious name upon a dirty poſt.

I once knew a young gentleman of birth and fortune, who, with all the ſprightlineſs of youth, had all the pride of high extraction. His riches enabled him to keep a great retinue of ſervants. Among the reſt he had a page, who was of the ſame age, of a good family, and an excellent diſpoſition. But his circumſtances were very narrow, and the undeſerved diſtreſſes of his parents obliged him to enter into a ſervile dependence. They grew up together. The maſter was praiſed and flattered. He conſidered his page as no better than a valet. He never condeſcended to look at him, and, when he gave him any orders, turned his face from him. What was the event? The rich maſter diſſipated his fortune. His merits being too well known to recommend him to employment at home, he was reduced

to

to the neceſſity of entering into foreign ſervice. His page, who would not deſert him in diſtreſs, followed his fortune, and ſerved in the ſame regiment. The page roſe to the rank of a general, and his proud maſter, who is to this day an enſign, lives a ſtriking example of this truth, that virtue and ſervices, not rank and birth, determine the real merit of a man.

The wide world is every man's ſphere, in which he may raiſe monumental honors to himſelf. There are ſtill ſome vacancies among thoſe erected by our excellent ſovereign. Providence has reſerved one of them for your ROYAL HIGHNESS. I intreat you, SIR, to collect, in time, the materials requiſite for this edifice. It is the work of a life to compoſe the garlands neceſſary to adorn it. Your ROYAL HIGHNESS has many aſſiſtants; but no mortal is qualified to place the crown of glory upon the creſt. You muſt aſſume it, SIR, when you ſhall have finiſhed

your

your course, and exchanged your being. May your life be long, happy, and prosperous! This is the ardent wish and prayer of

I

Your ROYAL HIGHNESS's

most dutiful, and

most obedient servant,

Ulrichsdahl,
June 10, 1751.

C. G. T.

LETTER VI.

SIR,

THERE are not many things particularly remarkable in the outward ſaloon, next to the ſtair-caſe, on the left-hand, at Drottningholm; but five paintings of Ehrenſtrahl's, which hang there, deſerve ſome attention.

1. Peter Olſſon, the peaſant, who was at that time repreſentative of his order, and had the honor to ſtand ſponſor to prince Charles Guſtavus, and afterwards the further honor of being drawn, by command of the queen dowager, Hedwig Eleonora. A ſimple and ſound underſtanding is ſometimes, more ſtriking, than lively, but confuſed, parts. The former of theſe ſhines in the aſpect of this venerable old man.

The favor by which this old native of Smaland was diſtinguiſhed, was not merely hono-

honorary. He was preſented, after his ſponſorſhip, with a ſilver-cup, weighing fifty ounces, and with an hundred ducats, beſides an exemption from all taxes and impoſts for his farm of Lund, during his own life and that of his wife; ſo that he died without arrears, at his own dwelling, December 14, 1692, and lies buried in the church-yard of Glandſhammar.

This picture, then, is a pleaſing argument, that our kings have, in all times, loved and honored men of worth, without any regard to their rank.

The ſtates of the kingdom were ſponſors for your ROYAL HIGHNESS. The preſent they made, upon that occaſion, was that of their united hearts. They were confident, SIR, that you would never make light of a gift ſo precious, ſo extremely valuable to a mind truly royal.

2. The ſecond painting is a repreſentation of the maſter of the wells at the mineral waters of Medevi, and his two ſons. The father has a ſober, cheerful, modeſt aſpect; but the face of the ſon

plainly betrays, that he was addicted to drinking. It is dangerous to flatter the vices in painting them; and Ehrenſtrahl guarded againſt this with admirable caution. The diſordered ſtomach, and intoxicated reaſon of the man, are diſcernible in the faintneſs of his eyes, which manifeſtly witneſs, that he drank more noxious ſpirits than mineral waters. Underneath the picture is the date of it, 1686.

3. The third is the picture of a white bear, a rarity here in Sweden, but pretty common in Iceland, and the other iſlands and coaſts about the frozen ſea. In thoſe countries they are fiſh of prey at ſea, and beaſts of prey on ſhore. Under the piece is written, *Urſum hunc aquaticum e Nova Zembla, depinxit D. Kloeker Ehrenſtrahl, anno* 1686.

Several of our Swediſh kings have had a taſte for bear-hunting. It was the favorite diverſion of king Charles XI. at times, when a public peace, and leiſure from the affairs of government, permitted him any diverſion. Our late king Frederic I. killed

ſeveral

ſeveral hundred bears with his own hands, and one enormous one, in particular, who had reached within half a Swediſh mile of the city of Stockholm, fell by the hands of the king, aſſiſted by his huntſman. I myſelf, as well as others, have often ſeen that intrepid monarch in great danger, in an encounter with thoſe furious animals; but though he was always brave in defending himſelf, he was modeſt and great in leaving to others the praiſe of his heroic reſolution. Our valiant and intrepid king Charles XII. had a method of catching bears peculiar to himſelf. He ſelected the late admiral count Sparre, and lieutenant-general baron Horn, for the office, as men of diſtinguiſhed ſtrength and ſtature. They had no other arms than ſtrong wooden forks, with which they ſeized the neck of the bear, whilſt he was engaged with the dogs, and held him till the huntſman had time to tie his fore-feet, and gag him with a piece of wood, after which he was led upon two feet to Kongſoer. In this manner that prince relieved the fatigues and

ſerious employments of a hero, by heroic amuſements.

4. The fourth piece repreſents a large, and, doubtleſs, a favorite dog of the court. He was of the Daniſh breed, and was drawn in the year 1686. His employment was, probably, that of ſpoiling the chairs at Drottningholm, and the dreſs of the ladies, of running before the coach, attending the pages, robbing the cook, frightening the milk-maids, and harbouring fleas. By theſe means he led a pleaſant life, and obtained, without any ſollicitude, that which ſo many anxiouſly earn, by hard ſervices, the ſmiles and favor of the prince. The reſt of his exploits are unknown to me, but, in all probability, he was well fed; and his name, memory, and actions, like thoſe of many men, are buried in oblivion with him.

It would appear ſomewhat extraordinary, that dogs ſhould be ſo much valued for their fidelity, by a creature ſo often unfaithful and inconſtant as man, were it

not well known, that virtue is highly eſteemed, even by the vicious. As this dog was of an uncommon ſize, it is probable, that, like moſt other great dogs, he was gentle. This part of his character conveys a moral leſſon. The more powerful men are, the leſs it becomes them to abuſe their power; and the greater they are, the more indecent it is to exalt themſelves. The prince is powerful, who ſhews himſelf gracious. He is great, whilſt he ſupports the dignity and reputation of his ſervants; whereas, on the other hand, that prince is weak and impotent, whoſe grim aſpect is univerſally dreaded; and he demeans himſelf, who ſtudies to be alone reſpected as great, for by that means he is ſurrounded by the worſt of men, with the moſt abject hearts.

5. The fifth piece, having been drawn before Klocker was ennobled, and took the name of Ehrenſtrahl, is only ſubſcribed with theſe words, *D. Klocker fec. anno* 1671. It repreſents ſome hounds, and a weary or lazy huntſman, and may be

paſſed over with the leſs notice, as both the deſign and the execution of it are far inferior to the others.

If this manner of ſurveying the palace of Drottningholm be agreeable to your ROYAL HIGHNESS, I ſhall have a copious ſubject for future letters. The nearer, SIR, you approach to her Majeſty's apartment, the more intereſting and important the deſcription will be. But it is uncertain how ſoon time and circumſtances will permit ſo pleaſing an amuſement. The diet of the kingdom is a long day, and as the ſcripture ſays, ſufficient for that day is the evil thereof.

I remain, with laſting and tender devotion and reſpect,

Your ROYAL HIGHNESS's
moſt dutiful, and
moſt faithful ſervant,

Drottningholm,
Aug. 29, 1751.

C. G. T.

LETTER VII.

SIR,

AN old man came early on a new-year's day, to a very young nobleman, and addreſſed him in the following terms: "Others come, on this day, Sir, to wiſh you joy and proſperity. Perhaps you will think it ſtrange, that I, an old man, am only intent upon myſelf, and come to ſollicit a favor of you." The young nobleman, with great politeneſs, interrupted him, "You actually give me joy in preſenting me with an opportunity of doing you ſervice, for beneficence is happineſs. What is your requeſt?" "It is, Sir, replied the other, that you would do me the pleaſure of living to the age of

many

many hundred years. It is abſolutely in your own power, for I promiſe to conſider every day as a happy new-year, in which I obſerve any improvement in your heart, your mind, or your conduct."

I have the ſame favor to ſollicit of your ROYAL HIGHNESS on this day. It is in your power to advance me to a great and happy age, in my retirement at Akero, before January 1, 1753. A long life is not the wiſh of a man who has ſeen enough of the world. But it is certainly my ardent wiſh to arrive to this kind of old age; and it will give me infinite joy to receive my years at your ROYAL HIGHNESS's hands. God grant you a long ſeries of compleat years, each conſiſting of three hundred and ſixty-five of the years I wiſh for. May he crown your ROYAL HIGHNESS's endeavors with honor, and mine with a happy peace. Then we ſhall both attain the happineſs which becomes us. Every revolution of time is new, but my reſpect and zeal

for

for your ROYAL HIGHNESS is so fixed and invariable, that I can never ceaſe to be

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

Ulrichſdall,
Jan. 1, 1752.

C. G. T.

LET-

LETTER VIII.

SIR,

THE only unpleaſant circumſtance, that abates my enjoyment of a country life, is the loſs of thoſe agreeable Hours, in which I had ſo frequent opportunity of being delighted at the improvement of your mind, and at the patience with which your ROYAL HIGHNESS attended to my faithful counſel and inſtruction. It would double my mortification, SIR, if my abſence ſhould alſo deprive me of the ſatisfaction of waiting upon you by letter.

I am paſſionately deſirous, as I ought to be, to render my letters entertaining and uſeful, and as I know by an experience, which hath often affected my voice, that your ROYAL HIGHNESS takes great pleaſure in moral fables, I ſhall

tranſmit

tranſmit a uſeful fable, at leaſt once a-week.

Hitherto I have conſulted my friends Æſop, la Fontaine, and la Motte. It may poſſibly be more acceptable to borrow their ingenious conceits, than to expoſe myſelf in the dullneſs of my own. The natural ſubject of a countryman's thoughts, is that in which he is moſt converſant. I therefore begin with

The HERDSMAN.

A Certain herdſman verified the maxim that every man may acquire a character in his ſtation. His reputation, which was the reſult of honeſty and plain ſenſe, made him conſiderable in his village. All men confided in his word. Matters of property in diſpute were depoſited in his hands, till the cauſe was decided. His benevolence of temper diſpoſed him always to reconcile animoſities, and his ſtrength of underſtanding, qualified him for a right deciſion, whenever his

his neighbours appointed him arbitrator.

As a clear sky gradually dispels black clouds, and enlightens the whole hemisphere, so the report of a good name extends to remote parts, and is universally well received. The king, who at that time ruled over the country, was a mild and judicious prince, who dispensed his favors impartially to men of merit. He sent for the herdsman, tried his honesty at one time, and his understanding at another; and as the latter was improved, he raised him from one employment to another, till the herdsman arrived, without artifice or ambition, as it were with the wings of a gentle breeze, to the highest pitch of fortune, and to such weight and authority, that no resolution of consequence was taken, without previously consulting him. Good counsel is the compass, by which a prince steers his course. Whilst he follows that, all his measures succeed; which was the case here. The king was in no danger, for

he

he was beloved. The people rested in peace, for the labourer was secure of his pay. Innocence was free from anxiety, for she could rely upon protection. Vice alone trembled, for she was prosecuted, and envy sat watching and disturbed by her side, for virtue was crowned by fortune.

It happened, during this general tranquillity, that an aged man, who had formerly an intimacy with the herdsman, returned home from a distant journey. His first inclination was, to see the court, in order to worship the sun, which diffused so fruitful a warmth over all the country. He was not a little surprized, to see the herdsman exalted to the king's right-hand, and the herdsman, whose mind continued invariably the same, rejoiced, in the midst of his grandeur, at the arrival of his friend.

In the evening, as they were retired to private conversation, the old experienced man thought himself obliged to admonish his friend. "You are now,

said

ſaid he, in the ſlippery road of honor, and reſemble the blind man, who in ſearching for the ſtaff he had loſt, among ſtones and buſhes, picked up a ſerpent ſtiff with cold. A prudent traveller, who was paſſing by, adviſed him to throw it away. But the unhappy blind man rejected his counſel, and thought himſelf happy in a ſafe ſupport, till the ſerpent was refreſhed, and bit him mortally. Your own good ſenſe, continued he, will enable you to make the application."

The herdſman was ſomewhat affected by the ſtory, but being conſcious of no evil himſelf, and not apprehenſive of any deſign againſt him, perſevered in the faithful and diligent diſcharge of the duties of his office. He might have continued in the ſame to the day of his death, had not the artful practices of the envious, after ſeveral far-fetched attempts, at laſt ſucceeded to render him ſuſpected by the king. Their firſt pretence was, that the herdſman had built himſelf a ſumptuous

houſe, by extorting money from the poor, and gratifications from the rich. The king was determined to believe none but his own eyes, in a matter, which concerned the reputation of an honeſt man. He made a viſit to the herdſman, and ſurveyed his dwelling, but found neither the building, nor the decorations, nor the furniture, unequal to his ſtation, nor the expence greater, than conſiſted with the liberal rewards himſelf had conferred upon him. The herdſman was therefore commended, for not diſgracing his rank, and for adminiſtring to the laborious part of mankind, that ſupport, which they have a right to expect from men of power and fortune. The king ſummoned the envious accuſers, and remonſtrated to them the falſity of their charge. They invented another falſhood to excuſe the former; for no iniquity is ſo fruitful as this; one deceit begets another, unleſs the firſt be ſtifled in its birth. "It is very true, Sir, ſaid they, he is cautious of expoſing his treaſures to public view; but there is a

cheſt by his bed-ſide, filled with gold and precious ſtones, and containing more property than all your ſubjects in general poſſeſs." The king, being a lover of truth, repaired once more to the herdſman's dwelling. He found the cheſt, and commanded him to open it. The herdſman begged to be excuſed, aſſuring him, that it contained nothing worthy of any one's curioſity. But the king's ſuſpicions were heightened by the earneſtneſs with which he declined his orders. The cheſt was opened, and what can your ROYAL HIGHNESS imagine were the contents? No more than a plain herdſman's coat, and a ſtaff ſtripped of its bark. The herdſman, upon this, depoſited his fine cloaths in the cheſt, and recollecting his friend's fable of the blind man and the ſerpent, put on his former dreſs, walked to his native home, and could not be prevailed with, by the intreaties or promiſes of the king, to depart from his reſolution of finiſhing his days in the cottage where he had drawn his firſt breath.

SIR,

SIR, the words of this fable are mine, but the image which they repreſent, is borrowed from a book well known to your ROYAL HIGHNESS. Suſpicion is the heavieſt oppreſſion upon the ſpirits of an honeſt man, and there is not a more effectual way of rendering a faithful ſubject incapable of doing ſervice to his prince, than by withdrawing the confidence his integrity merits. A prince muſt be very cautious in trying the fidelity of the man whom he intruſts with matters of importance. But when once he is aſſured of this, it becomes prudence and juſtice to turn a deaf ear to ſlanderers. For, in ſuch a caſe, I commend the herdſman's conduct, who took his original property, and died in his cottage. A prince who gives way to ſuſpicion, torments himſelf, and diſheartens his ſervants.

I remain, with the deepeſt reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and moſt faithful ſervant,

Akero, June 8, 1752.

C. G. T.

LETTER IX.

SIR,

WE, that lead a ſolitary life in the country, are ſometimes peeviſh at a feather, a nothing, a butter-fly, a mere trifle. I had this very day an opportunity of experiencing this. A muſician came unexpectedly to me with his lute, and inſiſted upon my hearing him play two or three tunes. The lute has always had a ſtrange effect upon my ſpirits. I cannot aſſign the reaſon, having never been at the pains of examining it, or of enquiring why thoſe trifles are pleaſant or painful to me. All I can ſay is, that my organ of hearing is not adapted to the ſound of the lute. I made the beſt excuſe I was capable of, but was certainly unlucky in the choice of my words, for the man was diſguſted, and muttered ſome reproach againſt me, for my want of taſte

for

for the liberal arts. I confeſs, this precipitate judgment gave me ſome uneaſineſs, not ſo much upon conſidering the importance of the caſe, as that unlimited power which one man arrogates to himſelf, over the taſte and enjoyments of another. Why ſhould I be compelled to admire the lute? Can there be a greater inſtance of tyranny, than for another to interfere with my innocent amuſements, becauſe I chance to have no reliſh for his? Yet nothing is more common, than for each man to expect, that others ſhould conform themſelves to his taſte. A retired laborious man charges him with idleneſs, who has a turn for ſociety; and the latter imputes miſanthropy to the former. A talkative man wonders what amuſement I can find in a book, and the bookiſh man is diſguſted at his loquacity. A fine lady deſpiſes the ſtupidity of an œconomiſt, and the œconomiſt cenſures her for the loſs of time and expence, at aſſemblies. The huntſman makes a jeſt of the diverſion of fiſhing, and the fiſherman laughs

at the fatigues of a chace. An epicure compaſſionates the ſimplicity of an ordinary meal, and the abſtemious man has no patience with him, who places his happineſs in dainties and ſpices. In ſhort, there is not a ſtation, an amuſement, a taſte, a branch of learning, or a manner of living, but what is an object of cenſure, as if all men were accountable to one another for their perceptions and enjoyments; whereas it is owing to the infinite diverſities of theſe, that every thing upon earth is applied to ſome uſe and benefit, that every office in life is diſcharged, and all arts and ſciences floriſh.

A king muſt be particularly cautious not to deſpiſe the innocent employments of any of his ſubjects. It rather concerns him to ſtudy how to apply the peculiar talents of each, to the benefit of the community in general. It would be a misfortune to the world, if every man ſhould aſſume the character of a hero and a warrior. A nation of ſtateſmen would confound all policy; and ſome effect, of the

ſame

ſame kind, would follow from the ſame cauſe, in other profeſſions. Your ROYAL HIGHNESS, doubtleſs, remembers the pleaſant ingenious fable, of the war between the lion and the eagle. Each of them collected his army, and formed a plan of operations. The bear, in the character of muſter-maſter-general, ridiculed the hare and the aſs, and the whole army made a ſport of theſe groteſque officers. But the lion very wiſely remonſtrated, that it was the duty of a prince to examine the various abilities of his ſubjects, and accordingly to aſſign to each his province. "If, ſaid the king of the beaſts, I were to appoint the aſs commander in chief, and the hare my champion, I ſhould act without prudence or diſcretion. But I intend to make the latter courier and meſſenger to the army, and the other, by his braying, ſhall give the ſignal for battle, and ſerve, inſtead of a trumpeter, to ſpirit up the army for an engagement."

The moral is, that no man's abilities merit contempt, for no one, in health and vigor, is ſo low or deſpicable, as to merit the total neglect of a wiſe prince. But all this is a wide digreſſion from my lute, which, however, I am very well pleaſed to make; for I hate the lute: it renders me melancholy and thoughtful, whilſt the important office I am in demands the utmoſt activity and preſence of mind. Old age, and all the infirmities of it, are growing upon me, and I ſhall ſoon be of no other uſe but to die, as I have lived,

Your ROYAL HIGHNESS's

moſt dutiful and

faithful ſervant,

Akero, June 15, 1752.

C. G. T.

LET-

*LETTER X.

SIR,

I Think it ſo innocent, ſo natural and right, to boaſt of the great happineſs of enjoying the good graces of your ROYAL HIGHNESS, that I could not forbear communicating to my neighbours the two letters, which I had the honor to receive from your hands. I begun with theſe words, *Jag ſkal berætta* (I will tell you) "How! ſaid the company, does not the PRINCE write in French?" I bit my lips, and read on, *en lyklig tidning* (a happy piece of news). Another interrupted, "And has he not yet learnt French?" Impatient of their exclamations, their doubts, and their queſtions, I folded up my letter, ſealed it, and turned the converſation to rain and fair weather.

* This letter was written originally in French.

Your

Your ROYAL HIGHNESS will aſk me, perhaps, why I did not anſwer theſe gentlemen? The reaſon was, that the people of this country are incredulous to a ſtrange degree, and I have the mortification to hear, that they are more ſo in Weſt-Gothland; that their heads are impenetrable by perſuaſion, and nothing will ſatisfy them, unleſs they ſee it in black and white. I ſhall ſet out to-morrow for Hellekis in great embaraſſment. I beg your ROYAL HIGHNESS would condeſcend to relieve me, and put it in my power to convince the incredulous people I ſhall meet with, that you are better acquainted with the French tongue, than ever they will be throughout their lives.

You will have the goodneſs, SIR, not to impute this to any caprice of mine, for I am too gratefully ſenſible of your favor and eſteem, to preſume to lay your ROYAL HIGHNESS under any reſtraint, as to the form in which you ſhall think fit to honor me. On the contrary, the

more

more I read the ineſtimable letters I have received, the more perfectly I am ſatisfied. They are written in the natural language of the heart, which is infinitely more perſuaſive than any ornaments by which they might be embelliſhed.

I have the honor to be, with the moſt inviolable fidelity and reſpect,

Your ROYAL HIGHNESS's

moſt dutiful ſervant,

Akero, June 22, 1752.

C. G. T.

LET-

LETTER XI.

SIR,

ÆSOP has deſervedly a place among my friends; for he is doubtleſs my friend, whom I have reaſon to love, and who gives me pleaſing inſtruction. But of late, I muſt confeſs, there is a little miſunderſtanding between us. I have been diſguſted at the pains he takes to invent improbable fables of the brute creation; for all animals have in fact ſuch qualities, as men may juſtly apply to themſelves, for their own inſtruction and advantage.

This recalls to my mind an adventure, which happened to a lion, confined in a den. A certain perſon had, wantonly and cruelly, thrown into the den a little dog, in order to enjoy the ſatisfaction of ſeeing him torn to pieces. But contrary

to

to his expectation, the lion not only compaſſionated the dog, but conceived an uncommon friendſhip for him. He conſidered the little innocent creature as a fellow-priſoner, ſentenced to the ſame confinement with himſelf. The grateful dog endeared himſelf to his magnanimous lord, and they lived together in uninterrupted peace, and in the moſt tender confidence. One was awake, while the other ſlept. The lion ate his meal, and the dog was content to be fed after him. Goodneſs on the one ſide, and gratitude on the other, had tied an indiſſoluble knot betwixt them. But as happineſs is ſeldom laſting, ſo theirs proved inconſtant. A negligent, well-fed, pamper'd ſervant forgot, that their appetites were preſſing, and after having neglected them four-and-twenty hours, at laſt recollected, that it was time to carry meat to the lion's den. The hungry dog ruſhed forward, and ſeized the firſt morſel. The lion was provoked to rage. Hunger is as blind, as love and zeal. He ſeized upon his friend,

friend, in a fury, and laid him dead at his feet. The fact was ſcarce committed, when repentance and remorſe enſued. The effect of theſe was extraordinary. The lion from that hour abſtained from all food, and voluntarily ſtarved himſelf to death.

This, SIR, is a piece of true hiſtory, and as inſtructive, as any of Æſop's inventions. A king would ceaſe to be a man, if he could diveſt himſelf of infirmities. But he is furniſhed with the ſame remedy, the ſame means of recovering himſelf, which other men poſſeſs. He may repent magnanimouſly, confeſs the injury he has done to the leaſt of his ſubjects, and repair it. A king acts ſuitably to his high rank, when he wins the affections of his people, by mercy and condeſcenſion, and directs his power to no other end, than that of ſuppreſſing vice, and rewarding virtue and integrity. The hiſtories of all times give us melancholy inſtances of princes, who have purſued a different courſe, who have endeavored to make an impreſſion upon

upon their ſubjects, by their power and magnificence, and conſidered goodneſs and mercy as only ſubordinate qualities, to be made uſe of upon occaſion, in the pardon of crimes, and the arbitrary diſtribution of rewards. But this is an inglorious character. The royal dignity muſt be perpetually exerciſed in mildneſs and beneficence. Rewards, puniſhments, and pardons, are very nearly connected with the rules of juſtice, and are by no means arbitrary. They are comprehended in thoſe duties, for the diſcharge of which a king will be accountable before a higher tribunal. Whereas general marks of a gracious humane diſpoſition, are free gifts of his own, which oblige his ſubjects to the moſt laſting gratitude.

Let other princes be mindful of receiving the incenſe, that is offered to their power, their ſplendor, and their juſtice. But may your ROYAL HIGHNESS always eſteem it your ſupreme happineſs, that you are born to a rank, which will enable you to make every hour of your life

memorable by acts of grace, kindneſs, and beneficence. Great princes are at liberty, to uſe bitter language and oppreſſive meaſures, with impunity. But on this very account it behoves them to abhor ſo profligate a conduct. Every man has talents to do what he will, but the magnanimous man diſdains to do any thing but what he ought. It would be eaſy for the Creator of the world to deſtroy us all. We provoke him every hour to give us ſtriking evidences of his power. But, to the praiſe of his name, his power is accompanied with mercy; and the kingdom to which we mortals are ſubject, is diſtinguiſhed from the immenſe circumference of his dominion, by the title of the kingdom of grace. It is natural to ſuppoſe, that he will require his ſubſtitutes to govern his people, according to the plan, which he himſelf hath laid down. He has not inveſted them with the unlimited exerciſe of their own will and pleaſure, but has endued them with free will, like other men, for

the uſe of which we are all to give an account to him hereafter, if we ſhould not be called to account here. Kings are ſummoned to no judicature but his. Other men are puniſhed by judges infinitely inferior to him, till we ſhall all appear, both kings and ſubjects, before the preſence of God.

I fear, SIR, theſe grave lectures of morality want the life and ſpirit which may be neceſſary to recommend them to a young PRINCE. But the ſubject is of the higheſt weight and importance, and though your ROYAL HIGHNESS's age is tender, yet your underſtanding is mature enough to know, where to depoſite theſe important truths, till the proper time for the exerciſe of them. Then you will be fully convinced, by theſe and many others, of the ardent zeal for your honor and happineſs, with which I remain for ever,

Your ROYAL HIGHNESS's
moſt dutiful and moſt faithful ſervant,
Akero, June 27, 1752.
C. G. T.

LETTER XII.

FABLE *of the* EAGLE *and the* MAGPY.

SIR,

AN eagle, borne down by the cares of government, who had long been hovering in the air, alighted, at laſt, to repoſe himſelf, in a magpy's neſt. The magpy, who had long wiſhed for an opportunity of making his imaginary fortune at court, made many a low bow, before he attracted the eyes of the king of the birds. At length, having the extraordinary good luck, as he eſteemed it, to ſucceed, he broke out in the following words: "Moſt gracious ſovereign, you are the illuſtrious king of our race. Your care is the greater, as your ſubjects are more lively and volatile than others. May phœnix, the chief of our gods, grant me

the happineſs of being qualified to do your majeſty ſome acceptable ſervice!" "What is thy excellence? anſwered the eagle." "I have an eaſy fluency of ſpeech, replied the magpy. If it be your majeſty's pleaſure to hear ſtrange adventures, marvellous ſtories, and true narrations, I apprehend myſelf better qualified than any one elſe, to know and relate them." The eagle encouraged him with the promiſe of amuſing himſelf with his chattering at leiſure hours.

The magpy, overwhelmed with joy, packed up his little baggage, and went to court. Several days paſt before the important affairs of government permitted the eagle to ſend for him. He was ſent for at laſt, and took large ſtrides to obey the call. His eyes ſparkled, and his tongue was in full motion. The eagle referred to him a cauſe between the kite and the falcon, which had been brought before the king's ſupreme court, and was now ſubmitted to his deciſion, on account

of his great pretences to knowlege. "Sir, ſaid he, theſe are trifles. Why ſhould your majeſty diſturb your royal mind with the conteſts of private ſubjects? Two wedded doves, in my neighbourhood, are fighting every day; a ſparrow and a nightingale are rivals for a bullfinch, and perpetually jarring. I know of a family of larks, where the ſorry maſter is a plague to his ſervants. A rich jay is on the point of being married to a poor ſtarling. But, to explain myſelf more fully, I am ready to tell your majeſty the names, and all the ſecrets of your ſubjects." He then entered into a long detail of what paſſed in every company, made a mountain of every mole-hill, and, before the ſun was ſet, he contrived to alienate the mind of the eagle from the greateſt part of his ſubjects.

The eagle was a good king. He ſate all night reſtleſs and anxious, without cloſing his eyes, on the top of a fir-tree. He ſent for the magpy again the next morn-

morning; who came with the utmoſt alacrity; for ſelf-intereſt is always awake.

The king complained of his reſtleſs night. "I don't wonder at it in the leaſt, ſaid the new favorite; for the wild-duck, who makes your majeſty's bed, is very ſparing of the down, which ſhe reſerves to improve the fortune of her family. Alas! how miſerably is your royal perſon attended! There is the purveyor, the fat, luſty, pampered raven, crams himſelf, but during the whole time of the diſtemper among the cattle, he has ſcarce brought two ſtill-born calves into your majeſty's kitchen. The day before yeſterday I met your cabinet courier, the ſwallow. You will hardly believe me, Sir, he was hunting after a fly, and this is the way in which he carries your diſpatches. And as to the poet-laureat the nightingale, he was quite mute, and had made an aſſignation with the green-finch, one of the maids of honor. Even the owl, your watch in the night, ſlept laſt night in the

embraces of a bittern, who, by her roaring, perſuaded the people that her lover was awake."

"Hold!" ſaid the eagle, "the owl never ſleeps in the night. Envy and malice are prompting thee to overturn the courſe of nature. I had the beſt opinion of my ſubjects, and was beloved by them, till I attended to thy impertinent chattering. My ſervants gave me no reaſon to ſuſpect them, and my days were ſpent in cheerfulneſs. Now the face of every thing appears changed and gloomy to my eyes. My ſubjects obſerve ſomething in my looks, that renders them doubtful of my favor. Their proſperity is declining; they are quite diſheartened, and their former cheerful ſervice is turned into confuſion and diffidence. Go, magpy, depart from my court. In diſgrace to thy inſtability of temper, and to thy ſlanderous tongue, it is my will that thy tail be henceforth for ever in motion."

The magnanimity of the eagle is an example to kings in general. Had he given

given credit to this ſingle magpy, his babbling calumnies would have tempted many more of the ſame ſpecies to bring theirs to market. A prince muſt ſuppreſs the growth of envy and detraction, for if they once ſhoot up, they deſtroy the good ſeed, which might yield peace and happineſs to him, in the proſperity of his ſubjects. The magpy is the miſchievous bird, which, of all others, ventures neareſt to the houſes, gathers the moſt, ſteals the moſt rapaciouſly, and flies away with the greateſt rapidity.

I hope my dear and gracious PRINCE will never ſuffer mere tittle-tattle to obſcure the place, which ought to be enlightened by truth and integrity. A ſovereign conciliates the general affection of a people to himſelf, when he detects the poiſon which one ſubject is ſecretly preparing for another. He that ſtudies to inſinuate himſelf into the favor of his prince, by ſuch a practice, is blinded by his own ambition, and miſtakes ſelf-

intereſt and revenge for zeal and fidelity.

I remain, with the moſt profound reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

Leicko, July 4, 1752.

C. G. T.

LETTER XIII.

FABLE *of the* ROEBUCK, *the* RAVEN, *the* RAT, *and the* TORTOISE.

SIR,

AN active roebuck, a fluttering raven, a nimble rat, and a creeping tortoiſe, had been connected in friendſhip from their infancy, and lived ſociably together in the ſame houſe. The raven was ſhepherd and purveyor after his manner, and it is privately ſaid, that purveyors have ever ſince retained ſomething of the nature of a raven. The corn-magazine was committed to the care of the rat, who furniſhed the family with bread. The tortoiſe was cook and ſcullion, cleaned the apartments, and ſometimes went out a fiſhing. The roebuck was out early in the morning, heard the

news

news of the day, and was the life of the converſation at table. One day about noon the friendly company met, according to cuſtom, to dine. But the lively roebuck was miſſing. The emotions of friendſhip are tender. Inquiry was immediately made. When misfortunes are impending, it is natural to hope for the beſt. They all agreed, that their abſent friend, being either fatigued or indiſpoſed, was not yet ſtirring. The rat ſcratched gently at his door; the tortoiſe crept about, and endeavored, by many windings, to diſcover the track of a wolf in the neighbourhood. The raven intruded by ſtealth, but returned with the melancholy news, that the chamber was empty. Upon this he flew away in haſte, and was led by his ſagacious ſcent, in a very ſhort time, to the ſpot, where the roebuck lay diſtreſſed in a huntſman's net. Every moment was precious. The raven came back, gave the alarm, and held a counſel. The rat and he were ſoon in motion, but the poor tortoiſe being too

inactive

inactive to undertake the journey, her lot was, to remain at home, and lament the fate of her friend.

The roebuck was now on the point of being ſet at liberty. His faithful friends waſted not the time in needleſs queſtions and impertinent expoſtulations. The raven kept watch, and the rat gnawed the cords of the net, till their captive friend was reſtored to his former liberty. After this, each of them hid himſelf in an ambuſh, to enjoy the diſappointment of the huntſman. The tortoiſe, in the mean time, had ſet out from home, thinking it better to arrive late, than never. But unhappily ſhe arrived at the ſame time with the huntſman. He looked at the torn condition of his net, ſcratched his head, blamed himſelf for having ſlept ſo long, and was venting ſome curſes, when he chanced to caſt his eyes upon the tortoiſe. Welcome, my old dame, ſaid he, you come very ſeaſonably; ſomething is better than nothing; come, creep

into

into my ſack, and let us make off together.

The roebuck was no ſooner aware of the diſaſter, which befel his dear tortoiſe, than he limped gently towards the huntſman, affecting lameneſs. The huntſman delighted at the proſpect of a new booty, which he thought perfectly ſecure, threw down the ſack with the tortoiſe, and ſuffered the artful roebuck to lead him a diſtant chace; for he thought it no difficult matter for a man of ſound limbs, to purſue a lame roebuck.

The quick-ſighted rat came up in haſte, made uſe of the excellent teeth, with which ſhe was armed, in gnawing the cord aſunder. The raven took the tortoiſe upon his back, and flew panting to the roebuck. Thus the four friends being re-aſſembled at the dinner, which had waited for them ſo long, expreſſed mutual joy at their preſent ſecurity, and laughed at the whole adventure, as well as they could; for excepting the magpy, I know of no irrational animal, whoſe

laughter

laughter is pleaſing to me. However, they laughed in their own way, at the fatiguing wild chace of the huntſman.

What is there in this fable, SIR, that deſerves your ROYAL HIGHNESS's approbation? every man has his weakneſs; it is mine, to love a good heart, in preference to all other qualities. Fine parts may delight me for a time, but I find a good heart to be always indiſpenſable; for our wants fill up many more hours, than our enjoyments. A great prince, without a good heart, is deſtitute of friends, and upon thoſe terms, it is not deſirable to be a great prince.

I may be expected to give ſome account of the curious place of my preſent abode. But as I have but juſt climbed up to the top of the hill, it would be preſumption to entertain your ROYAL HIGHNESS with the reports of other people. I ſhall not omit this inſtance of duty, when I have had experience enough to diſtinguiſh truth from fiction. One thing I have already learned, that your

ROYAL HIGHNESS is extremely beloved and honored, no less upon this eminence, than throughout the whole kingdom; and thus my warmest wishes are amply gratified.

I remain with the most ardent indelible zeal, till death,

Your ROYAL HIGHNESS's

most devoted and

most faithful servant,

Hellekis,
July 11, 1752.

C. G. T.

LETTER XIV.

SIR,

THE peasants, who live on, and about, this mountain, are all innocent and useful prophets. They diligently attend to the several operations of nature, which prognosticate rain or drought, and regulate their various labors accordingly. They know the air to be clear, when the top of the mountain looks bright; but if it be covered with black clouds, they foresee approaching rain.

This kind of prognostication is lawful. The husbandman must form a rational judgment of earth and air, at the approach of seed-time or harvest. A physician must examine the pulse of his patient. A mariner must watch, and form his calculations betimes, lest a storm should surprize him, before he has taken down his sails. Men

must

muſt endeavor to penetrate into each other's minds, before they hazard their friendſhip and confidence. I will not even cenſure the young lady, who daily conſults her looking-glaſs for a fortunate preſage. But I ſtrongly condemn thoſe who are ſuperſtitiouſly credulous, and imagine, that any mortal whatever, can infallibly foretel future events.

A certain perſon, who, to his great diſcredit, was a man of learning, was once warned by another to take care of himſelf, for that he had diſcovered, by the courſe of the ſtars, that a houſe would fall upon him, and finiſh his days. The poor man was ſeized with uncommon apprehenſions, ſpent his life in the open air, and never ventured to ſet his foot over a threſhold. One morning, as he lay aſleep in perfect ſecurity, on a verdant lawn, an eagle hovered over his head, with a tortoiſe in his talons, which had juſt before been his prey. He miſtook the man's ſkull for a ſtone, and, in order to break the tortoiſe to pieces, dropped him upon it. Thus

the

the credulous man's death was occaſioned by the fall of the tortoiſe, whoſe houſe daſhed out his brains. He was an example, SIR, of the fate of thoſe who diſtruſt providence, but his death was by no means a neceſſary conſequence of the random prediction of the fortune-teller.

Man derives his ſpirits and vigilance from a mixture of hope and fear. Theſe lead him to provide duly for his ſafety, and to take all lawful meaſures for his happineſs. If a king could foreſee all the difficulties which attend him, in the courſe of his government, and the perpetual accidents which often diſturb his tranquillity, and which it is always expedient for him to obviate, his whole life would be embittered by anticipation of trouble.

If every unmarried lady were to have her future bridegroom before her eyes, conſtantly from her cradle, I would venture a conſiderable ſtake, ſhe would loath him before the day of marriage; whereas we have had the experience of more than one bride, in our days, who has loved

her huſband cordially for upwards of three weeks or a month after marriage. Indeed, SIR, our Swediſh ladies, I mention it in confidence, are particularly meritorious in this reſpect. I ſhould actually be more diſtreſſed to name two unfortunate, than twenty happy matches. But I muſt beg your ROYAL HIGHNESS to keep this a ſecret. For who knows what might be the conſequence, if our ladies ſhould hear it in the leaſt ſuggeſted, that conſtancy in matrimonial love is a virtue, rather than an indiſpenſible duty. It is not impoſſible, that they might demand a higher price for a free-gift, than for a bounden duty.

But I return to the ſerious ſubject, from which I have rambled. May you, throughout your life, SIR, make the kind providence of God your refuge. If you have confidence in him, you will reject all omens, ſoothſaying, and ſuperſtition. A virtuous life is the beſt inſurance of proſperity in this world, and of a calm and happy departure into the next. Notwithſtanding the zeal with which I have expreſſed

preſſed myſelf againſt predictions, I will venture to pronounce one myſelf, with the ſtrongeſt aſſurance of its truth. It is, that your ROYAL HIGHNESS will never ceaſe to be beloved by myſelf and every Swede. Your own virtues are the ſtars from which I prognoſticate. I ſee them every hour ſhining with new luſtre in your heart and mind, and I feel their influence upon my own heart, in that unfeigned reſpect with which I remain, to my laſt moment,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

Hellikis,
July 18, 1752.

C. G. T.

LETTER XV.

SIR,

I Have travelled many thouſand paces, ſince I laſt paid my duty to your ROYAL HIGHNESS. I have ſeen the magnificent and venerable caſtle of Leckoe, where the roof, the ſtairs, and the balconies, preſent to the eye all that ſatisfaction, which muſt ariſe from viewing, on an eminence, a ſea encompaſſed by a Gothic ſhore, a reſpectable teſtimony of the extent of your ROYAL HIGHNESS's hereditary dominions. It might be too circumſtantial, and ſomewhat unpleaſant, to recite all the arguments on both ſides, with which learned warriors have defended their inextricable doubts, whether Bryngel (or Brunolf) the firſt, or Bryngel the third, both biſhops of Skara, had the honor of founding this caſtle? and whether the laſt was deſcended from the family

family of Gylta; or whether the initial letters B. G, which are cut in ſtone, ſignify Bryngel Gerlachſon? It ſuffices, that this uncertainty is an inconteſtable proof of the antiquity of the building. For, in the firſt caſe, the date of it is about the year 1278, when Bryngel I. was, with univerſal approbation, promoted to the biſhopric of Skara, and the ſee was endowed with Leckoe and the eſtates contiguous to it, beſides other temporalities, as Almarſtæk was aſſigned to the archbiſhop of Upſal; Tynnelſoe to the biſhop of Strengnæs, and Munkeboda, to the biſhop of Lindkoeping. The paltry bed-chamber of Bryngel III. his mean collection of books, and the low vaulted guard-room, are ſtrong evidences of the indecent penury, groſs ignorance, and unhappy circumſtances of thoſe bitter and turbulent times. We all remember the later fate of this eſtate and caſtle, and it is an inſtance of the uncertainty of worldly poſſeſſions, whilſt it does honor to the count de la Gardies, chancellor of the

kingdom, as a monument of his taſte in building, embelliſhing, and improving. This caſtle and the garden remind me every hour of my duty to deſerve a favor, ſo unexpectedly conferred upon me.

The ſeat of Stola has all the advantages, that could be drawn from nature, taſte, art, and a concurrence of fortunate circumſtances. Nature has furniſhed a delightful ſituation. It owes its beautiful front to art and taſte, and it has the good fortune to be in the poſſeſſion of count Ekeblad and his lady, who adorn the place, cultivate the land, do honor to the country, receive travellers with politeneſs, and give inſtruction to ſuch novices, in matters of oeconomy, as myſelf. Your Royal Highness will ſometime find it neceſſary, to viſit the weſtern part of the Gothic dominions. In that caſe, I ſhall humbly requeſt the honor of entertaining your Royal Highness at dinner, and ſhall ingenuouſly offer you my advice, to ſpend the night at Stola.

I paſſed a few hours at Wennerſborg. The place is in a condition to become more lively and flouriſhing, than it has hitherto been, thro' the great care of count Morners, the ſituation of the town, and the perfect ſtate of the magazines and ovens; and as the ſluices of Trollhæat are almoſt finiſhed, this town will rival, in point of wealth, the principal towns in the kingdom. Many hundred horſes, whom I ſaw in one part of the road of Eds, expect from this work, a deliverance from their hard drudgery.

The town of Uddewalla is well ſituated, neatly built, improving in commerce, and the wealth muſt increaſe conſiderably, if the exports can keep up their price at foreign markets. The inhabitants are friendly, benevolent, hoſpitable and honeſt, and are therefore to be much lamented for the great loſs they ſuſtained, in common with others, in the unhappy fire at Carlſtad.

I am here digging for treaſures, which are generally known. My cabinet of

ſhells will be enriched with ſeveral of the earthy kind, from the hill called Skalberg. I have had the pleaſure of taking them with my own hands, from the ſpot, where they have been preſerved for many years.

I will not preſume to trouble your ROYAL HIGHNESS with a more circumſtantial account of my journey, tho' it is my duty, SIR, to prepare you for the great pleaſure you will receive at the firſt ſight of theſe countries, whenever you ſhall honor them with your preſence. I propoſe on my return, to viſit the ſluices near Trollhætta, as one of the happieſt firſt fruits of his MAJESTY's reign. I have likewiſe thoughts of aſcending the ſteep mountain Hunneberg, and of collecting by the way ſome pieces of black ſlate, ſome of the fœtid lapis ſuillus, here and there an oolithes, (or piſolithus,) and perhaps ſome pieces of allum ore.

Having thus diſcharged my duty, in laying an account of my abode and my travels at your ROYAL HIGHNESS's feet; I cannot conclude without one of the moral

moral leſſons, which I have determined to offer to your conſideration once a-week. And as your ROYAL HIGHNESS is not weary of the frequent repetition of well deviſed fables, I ſhall take occaſion from the ſtorms of wind we have lately had, to borrow an ingenious one from la Motte. A raging ſtorm is never beneficial in its effects. It roots up tender plants, covers the fruitful field with barren ſands, endangers navigation, and, among other unpleaſant circumſtances, confines thouſands of the people to ſhelter and ſafety under a roof. Thus it reſembles, in every reſpect, the violence of a tyrant, againſt whom each man is anxiouſly ſeeking out for all poſſible ſecurity. But, without farther introduction, I proceed to the fable.

Of the SUN *and the* WIND.

THE ſun and the wind once held a conference. How it was carried on, is a ſecret, their language being unknown. Their converſation, like that of other potentates, turned upon their great power.

The

The wind boaſted of his piercing quality; the ſun extolled his efficacious influence. Who ſhall preſume to decide the conteſt? to arbitrate between two monarchs, is a dangerous office, which no court of judicature would willingly aſſume. A wager was agreed upon. The ſun ſtaked a beam, and the wind hazarded a wing; both inconſiderable prizes in our eſtimation, but important trophies for either of theſe contending parties. The trial was, which of them could oblige two men, who were travelling over a plain, in a pretty cool air, to caſt off their cloaks. The men were innocent, and only pitched upon for the experiment, for great princes are apt to be too indifferent in their choice of the perſons for that purpoſe. The impatience of the wind is very well known. He began the competition. Splinters, chips, ſtones and gravel flew about the ears of the travellers in a moment. The air whizzed thro' its inviſible pipes; the cold increaſed, and the cloaks became now more neceſſary than ever. The travellers wrapped themſelves

themſelves up in them, and reſolved to lie flat on the ground, during the violence of the ſtorm. It was much too boiſterous to laſt; the wind grew weary, and having exhauſted himſelf, was at laſt totally ſilent. The clouds ſeparated, and the travellers on the ground took courage and aroſe. The ſun now ſtepped forth, and advanced gradually to the work he had undertaken. The two men at firſt rejoiced in the grateful ſenſation of his power, they praiſed his reviving warmth, flapped down their hats, and purſued their journey with great ſatisfaction. The ſun had hitherto emitted but very few rays upon them. They begun to perſpire and breathe, they caſt their cloaks over their ſhoulders, unbuttoned their coats, and drank water out of a puddle, for all water is ſpring-water to the thirſty. The ſun was not wearied. He ſhot forth more of his rays. Our travellers began to pant; their cloaks became inſupportable, for ſome time they carried them under their arms,

but were at laſt obliged to leave them in the road as a voluntary booty for others.

The ſun offered the wind another wager, when he ſaw our ladies walking in the garden at Drottningholm. But the wind was diſheartened, and excuſed himſelf, pleading, to my great indignation, his ſober and delicate regard to decency. This is frequently the practice of great potentates. They excuſe themſelves by the moſt far-fetched pretences, rather than confeſs their weakneſs.

Your Royal Highness will learn from the fable, that men are much eaſier perſuaded, than compelled. When ſubjects are kindly and graciouſly treated, they are ready and willing, under any difficulties, to contribute to ſuch meaſures of their prince, as are connected with their own welfare, and, when fully convinced of this, they cheerfully ſacrifice to him, even the neceſſaries of life. But violence creates heart-burnings, and heart-burnings are pregnant with miſchief.

The

The whole fable, as your ROYAL HIGHNESS will obſerve, is borrowed. and perhaps ſpoilt in the manner of relating it. However I cannot conclude without adding ſomething of my own, in profeſſing the unbounded affection and reſpect, with which I remain, whilſt I live and move,

Your ROYAL HIGHNESS's

moſt dutiful, and

moſt obedient ſervant,

Uddewalla,
July 25, 1752.

C. G. T.

LET-

LETTER XVI.*

SIR,

THE letters of princes very naturally command reſpect, and inſpire ambition. Reſpect is the prerogative of thoſe whoſe fortune is determined by their birth, and ambition is the paſſion of thoſe who have their fortune to make, I, who am but an indifferent courtier, and too much a philoſopher to be a ſlave to ambition, received the laſt letter, with which your ROYAL HIGHNESS honored me, with the moſt lively tranſports of joy, merely becauſe it came from the hands of an amiable PRINCE, whoſe chief merit conſiſts in this, that he is forming himſelf into a man, by cultivating thoſe virtues which do honor to human nature. It is unfortunately true, though a ſecret dangerous to divulge, that there are princes ſo void

* This letter was written in French.

of

of virtue, that they hardly deſerve to be ranked amongſt men.

I am likewiſe delighted to hear, that your ROYAL HIGHNESS takes pleaſure in informing yourſelf of the moſt brillant acts recorded in ancient hiſtory, but am not the leſs perſuaded, that, if time had effaced the memory of thoſe exploits, your own merit, SIR, would have formed you into an example for the world; for antiquity has only the advantage of having gone before you. It is the happineſs of the preſent age to be ſenſible of this; we ſhall not be the leſs attached to your ROYAL HIGHNESS, and your empire over our hearts will be as durable as if we were unacquainted with the glories of your predeceſſors. Fear and hatred form an empire, which ſcarce ſurvives a day; but the chains which are forged by love and eſteem, are everlaſting.

I have received an account, SIR, of your deciſions. They are moſt admirably juſt, and ſtriking inſtances of your uncommon penetration and judgment.

May

May I preſume, in my turn, to propoſe a queſtion to your ROYAL HIGHNESS? Which of the two merits the preference, in the eſteem of a prince; he who flatters his inclinations, or he who praiſes him only for acts that are truly laudable? Were I to make the anſwer, I ſhould ſay, that Alexander the great has already decided the queſtion. He honored Craterus, and loved Hepheſtion. The reaſon he aſſigned was, that one was the king's friend, the other was Alexander's.

This little deviation from my uſual ſubject ſhall not ſet aſide my engagement, and I will once more fulfil it, with the aſſiſtance of la Motte.

FABLE *of the* PRINCE, *the* FALCONER, *and the* HAWK.

AN inſolent hawk was meditating miſchief, in great ſecurity, on the perch of his anceſtors. Diſaſters are often impending, when leaſt expected. A ſkilful falconer ſpread his net, and on that very day enſnared the hawk, who was more

wanton than circumſpect. He was a beautiful bird, of uncommon feathers, and extraordinary ſwiftneſs. The falconer therefore thought it both his duty and intereſt, to lay him at the feet of his ſovereign. He gained acceſs; but the hawk, who was rather intent upon liberty and revenge, than dazzled by gold and jewels, flew out of the falconer's hand, and, with his audacious claws, I tremble to repeat it, ſeized the prince by the noſe.

The bodies of great princes being compoſed of fleſh and blood, like thoſe of all other men, the royal noſe was, in this caſe, affected with as acute a pain, as if it had been the mean, ignoble, frozen noſe of a beggar. The courtiers were prodigiouſly alarmed; the ladies of the court, filled with tenderneſs for their prince, vented the moſt bitter exclamations, not ſo much on account of his pain, which they eſteemed the leaſt part of the diſaſter, but on account of the injury done to his beautiful countenance. The chief huntſman, and the chief falconer, both applied

their tongs to the hawk. They were too much ſmitten with the beauty of the bird, to put him to death, and endeavored only to diſengage his claws, with the utmoſt caution. The ſervants of the court were officiouſly employed in bringing water, pomatum, handkerchiefs, ſpirits of lavender, ſponges, and many the like neceſſaries. Others ran about the town, till they panted for breath, to circulate the rumor of this extraordinary adventure, and, at the ſame time, to eſtabliſh the opinion of their own importance, and of their privity to all the ſecrets of the king's cloſet. The ſtory was improved. Some pretended, that the hawk had long ſince carried the royal noſe about in the air; others, that the prince had already ſubſtituted a new one in its room. In ſhort, all were active in ſpreading their little falſhoods.

The prince was at laſt relieved from his diſtreſs, without having ſuffered any very conſiderable damage. A paraſite of the court, who was juſt arrived, ſtepped forth, and, in the ſtrongeſt terms, exaggerated

the heinous guilt of the falconer, and the atrocious offence of the hawk. The dignity of the prince, said he, the honor of the court, and the necessity of a public example, demand the punishment of both. The falconer, if he had ten noses, ought to forfeit them all; and justice cannot be satisfied without the death of the hawk.

The excellent prince answered him, No, my friend, every one must discharge the offices to which he is appointed in the world. The huntsman or falconer present their game, as a tribute and an offering to their pince; the hawk is intent upon his prey; and a prince magnanimously forgets the offences of ignorance or infirmity.

I must add, and a court-parasite puts the worst construction upon every thing.

I remain, with the most profound and tender respect,

Your ROYAL HIGHNESS's
most dutiful and most faithful servant,

Hellikis, July 28, 1752.

C. G. T.

LETTER XVII.

SIR,

IT is the general opinion, that eminence of rank is real happineſs.

I have often taken occaſion, from this common prejudice, to reflect, wherein conſiſts the great happineſs which kings and princes enjoy.

To be powerful, is the natural prerogative of lions and wild beaſts; they are lords over leſs potent animals.

Dreſs and ornament are the properties of flowers and peacocks, which naturally poſſeſs more beauty, than can be procured by money, art and taſte.

Mere will and pleaſure is a dangerous right, for it is too often purchaſed at the price of a ſevere repentance.

To diſpenſe much good is a real advantage; but this too is embittered by the neceſſity which great men are under, of diſguſting and diſappointing many. A benevolent

nevolent heart feels more pain from the neceſſity of inflicting a ſingle puniſhment upon a fellow-creature, than it can receive pleaſure from the exertion of kindneſs and good-will in an hundred inſtances.

To hear much praiſe, and receive many marks of the moſt profound reſpect, becomes both nauſeous and tireſom.

Variety of attendance is only variety of diſquiet.

Care for the public good is a duty, and often a fruitleſs labour.

Wherein then doth the happineſs of princes really conſiſt? for virtue and good conſcience are not to be mentioned. If theſe were royal prerogatives, the caſe of ſubjects would be miſerable. They are equally the claims of princes and beggars.

My opinion on this ſubject is, that men under ground would naturally deſire to emerge, and thoſe who, being placed in the higheſt ſphere, are ſcorched by the heat of the ſun, wiſh to deſcend to the middle region. It is to be imputed to the former cauſe, that inferiors aſpire to emi-

nence, and to the latter, that kings and powerful men place terreſtrial happineſs in the peace and tranquillity of private life.

It is likewiſe the happineſs of a king, to be eſteemed the friend of his ſubjects; and this reputation may be acquired, by appearing in certain reſpects their equal, by not loading them with the weight of his ſcepter, by founding his power in love, and reſting his ſecurity in univerſal affection. In this caſe he is the tender parent of his political family. He ſees his children play, rejoices in their cheerfulneſs, and joins in their ſport, if it be ſuited to his taſte. A prince beloved is always popular, but ſlander will unavoidably attend the ſteps of him, who ſtudies only to be feared and honored.

Your Royal Highness is placed by providence, and by your birth, in the moſt exalted ſtation upon earth. You are attended, on the one ſide, by ambitious flatterers, and on the other, by faithful friends. The former are royal poſſeſſions; the latter may be the lot of honeſt men in private life.

life. You are at liberty, SIR, to make your choice. The ſhell is for ever the ſame. Much officiouſneſs; many ſpecious marks of reſpect; ambition to pleaſe a ſovereign; extravagant panegyrics; profound reverence, and the moſt humble geſture. Theſe are the ſhell. But I am perſuaded your ROYAL HIGHNESS will ſearch for the kernel, and by that means learn the true diſtinction between the king and the father of a country.

May heaven accompliſh my hopes! and may every ſubject of this kingdom entertain as cordial an affection for your ROYAL HIGHNESS, as I have the honor to profeſs. Then will every individual join in the ſatisfaction and reſpect with which I ſubſcribe myſelf,

Your ROYAL HIGHNESS's
moſt dutiful, and
moſt faithful ſervant,

Hellekis, Aug. 1, 1752.

C. G. T.

LETTER XVIII.

SIR,

YOUR ROYAL HIGHNESS having often hearkened with attention to the fable of the peſtilent diſeaſes and vices, which ſprung from Pandora's box, I flatter myſelf, you will not be diſguſted at the repetition of it once more. I only wiſh, that my tranſlation may not, in departing from the words, deprive the original of its graces.

FABLE *of* PANDORA.

VULCAN roſe early one morning, after a reſtleſs night, occaſioned probably by his paſſion for the goddeſs of beauty. He called together his ſervants the Cyclopes, took his furnace, his bellows and hammer, and erected a forge near the window of Venus, where he ſung, or rather bellowed a ſong. But, inſtead

inſtead of recommending himſelf to the goddeſs, he had the ill-luck to awaken her in the utmoſt confuſion. She diſpatched one of the graces to enquire into the meaning of the ſound, whilſt another adminiſtered to her ſome gold powder, and the third arranged her toilet. She then quitted her bed, and having been informed that Vulcan was the diſturber of her repoſe, ſhe haſtened from thence, to lay her complaint before Jupiter. She pleaded that her reſt was interrupted, that her cheeks were pale, her face diſcoloured, and her eyes extinguiſhed; that it was impoſſible, under theſe circumſtances, to diſcharge her duty, and that her appearance, as the goddeſs of beauty, was indiſpenſible. She therefore demanded revenge and ſatisfaction.

Jupiter endeavored indeed to comfort her; and ſhe ſeemed in ſome meaſure appeaſed, but was active, in the mean time in ſtirring up ſedition among the goddeſſes, both old and young, and the venerable god of thunder, being weary of the

clamorous importunities of ancient matrons and young virgins, was obliged, at laſt, to baniſh Vulcan from heaven.

The exiled God was reduced to extreme diſtreſs upon earth. There were ſmiths in abundance, and no man would diſcharge his own, to admit ſo expenſive a mechanic into pay. Vulcan regretted his ſituation, and at length formed a deſign of reinſtating himſelf in favor. His expedient was a beautiful ſtatue, which he hoped would expunge the memory of his offence. He finiſhed the piece. It was a female figure, ſo curiouſly and perfectly wrought, that it manifeſtly appeared to be the work of a god; but, withal, as incapable of language and motion, as if it had come out of the hands of the meaneſt blackſmith.

He then returned limping to heaven, to preſent his elaborate performance. When he exhibited it, he implored a pardon, aſſuring Venus, in particular, that the image, though it ſhould excel all the ladies in the univerſe, was not worthy to be called her ſhadow.

The

The gods commended the work, and moreover endowed it with extraordinary advantages. Jupiter inſpired it with life, Minerva with learning, the graces with all that is engaging, Juno with dignity; and, in ſhort, all opened their ſeveral treaſures. Even Pluto contributed a ſhare. He had juſt before held a council with the furies, and the three judges of the infernal regions, and had ordered a box to be prepared, under their inſpection, which, he hoped, would increaſe the revenues of the deep abyſs.

This box was preſented to Pandora, for that was the name of the new beauty, with a ſtrict injunction never to open it. Pluto was well acquainted with the genius of her ſex, which hath probably been much the ſame in all ages.

Pandora deſcended from heaven with her box. She was received upon earth with all the happineſs which uſually attends a graceful perſon, a ſuperior underſtanding, engaging manners, vivacity, virtue, and riches. But one ſingle circumſtance

ſtance imbittered all her enjoyments. She dreamt of the box in her ſleep, and ſhe thought of it waking. She examined, and ſmelt, and ſhook it, and hearkened to the ſound, and removed it from her, and took it again. At laſt a raſh reſolution, which ſhe called courage, prompted her ſuddenly to open the lid.

Immediately ſtepped forth an inſolent youth, bedeck'd with gold, toſſing up his noſe in the air, and aſſuming a haughty contemptuous look. His name was Pride.

Next to him appeared a young man, of a yellow complexion, hungry and famiſhed, carrying a cheſt of gold, gnawing a bone, and ſtealing, as he paſſed by, a piece of Pandora's veſt. This was Avarice.

The next was a bulky man, whoſe eyes were red as fire, his noſe a perfect bronze, his forehead thick ſet with pimples, his belly hanging down, and his mouth driveling. This was Gluttony.

After him a gaping filthy perſon rode upon a meagre ſleepy aſs. His name was Sloth. He

He was ſucceeded by a hagged old woman, who applied her teeth to a raw heart, whilſt hiſſing ſerpents charmed her ears. This was Envy.

Then came a ſwarm of beggars, of dropſical, decrepit, and wretched perſons of various ſorts, tormented with the gout, the colic, the ſtone; ſome with one eye, others with one leg, and many more too tedious to enumerate. Theſe were the heirs of Vice, Miſery, and Diſeaſe.

The crowd increaſed beyond the power of numbers. Pandora was amazed. But it was too late for repentance. The box was opened, and the deteſtable inhabitants of it were diſperſed.

Pluto was no ſooner apprized of the event, than he ordered rejoicings, entertainments, and feſtivities, in his infernal courts. Now, ſaid he, hell will be full. Vice is recruiting with ſucceſs. Haſten, my boys, increaſe the flames. But his principal care was, to cauſe images to be wrought of every vice, and to erect them in a temple conſecrated to Curioſity, the mother of all vices.

I confeſs, SIR, as I have frequently done before, the fable is not mine. I borrowed the materials, but the reward for compiling them is my property, whatever be the fate of my labor, whether approbation or contempt.

The woman, who is the ſubject of it, was as much under the dominion of her curioſity, as our original parent Eve, and I had almoſt ſaid, as her daughters in general are to the preſent time. If the vices were ſtill in a box, if the box were cloſed, and the opening of it prohibited, and if the forbidden fruit were left in ſuch cuſtody, we ſhould ſtand amazed at the eruption of ſo many evils, to which a long habit hath, in ſome meaſure, reconciled us.

Beauty, therefore, is not wholly exempted from failings. This is perfectly fitting and right; for why ſhould the ſhoulders of men be loaded with all human infirmities? However, as no evil is without ſome remedy, I am of opinion, that notwithſtanding the propagation of vices, every man has the ſame right to happineſs

which

which he poſſeſſed before; and I agree with Voltaire, that the beſt and only equality we can aim at, is, to have an equal right to happineſs.

Your ROYAL HIGHNESS will permit me to obſerve, that curioſity is the root of incredible diſorders. It is therefore, SIR, that you are never curious. I remember, my PRINCE once ſuffered me, at Ulrichſdahl, to entruſt him, for the ſpace of twenty-four hours, with a key to a cabinet, ſuppoſed to be filled with many valuable rarities. Your ROYAL HIGHNESS was not even tempted to violate the truſt. The key returned to my hands, without having ever been turned.

I am perſuaded, SIR, you will become a great and illuſtrious prince, and I ſhall always remain, with eternal reſpect,

Your ROYAL HIGHNESS's
moſt obedient and moſt faithful ſervant,

Hellekis, Aug. 8, 1752.

C. G. T.

LET-

LETTER XIX.

SIR,

YOUR ROYAL HIGHNESS having often expreſſed a particular approbation of the following fable, I thought myſelf bound to tranſlate it into Swediſh, that poſterity and the Swedes, who are yet unborn, may ſometime perceive, how early your tender mind was habituated to a noble and ſolid way of thinking.

FABLE *of the* ELEPHANT, *the* UNICORN, *and the* MONKEY *of* JUPITER.

IN the ancient times of heatheniſm, a conteſt aroſe for precedency betwixt an elephant and an unicorn. Both were great, powerful, valiant, and proud. They looked at each other with an invidious eye for a conſiderable time. The elephant whetted his teeth, the unicorn ſharpened his horn. The inferior animals were divided betwixt the fear of ſeeing their own

own habitations demoliſhed, and the hopes of ſeeing the tyrants overthrown. Long conferences and negotiations were held. They were ſome time at a loſs for a more plauſible pretence to combat; and each endeavored to carry his point by threats and defiance. But all was in vain. Rank and honor were conſidered as inſeparable. A ſingle combat was at length reſolved on. Both parties made their preparations, invited ſpectators, meditated ſtratagems, and each flattered himſelf with the proſpect of glory and victory.

The important day engroſſed all their attention. The hour of battle was fixed, and the elephant retired, melancholy and thoughtful, to his dwelling. He met by the way with the monkey of Jupiter, who was ſometimes diſpatched, upon leſs momentous occaſions, when Mercury had neceſſary avocations to plead. "Welcome, Mr. ambaſſador, cried the elephant; you are a token of the anxiety of the gods. They are doubtleſs agitated by fear and hope, on the event of the great impending

combat, and your ambaſſy was certainly deſtined to protect the greateſt and moſt noble of all animals upon earth. But I need no other aſſiſtance, than that of my valiant heart, and my ſharp-pointed teeth. My compliments to Jupiter; I ſhall take the firſt opportunity of acknowleging his friendſhip." "What is the matter? ſaid the monkey, are you going to fight, my old friend? "Yes, replied the elephant, and to fight like a hero. Are you not ſent hither, to aſſiſt at ſo great and memorable a combat? "No, really, returned the monkey; not a word of it has yet been mentioned in the dwellings of Jupiter. I am ſent to enquire, whether the ants in this neighbourhood abound in proviſion."

The great and the powerful upon earth are not always the greateſt in the eyes of the gods.

This, SIR, was the doctrine and opinion of heathens. It is become more ſtriking and weighty among chriſtians, who know all earthly grandeur to be nothing

thing in the eyes of God; that God is a God of peace, who abhors diſcord and innocent blood-ſhed. Chriſtians are taught, that great obligations ariſe from eminence of ſtation, and if we neglect the diſcharge of theſe, we become deſpicable in the eyes of him, who by his infinite providence ſupports all things, even the minuteſt reptiles. A religious beggar is much greater in the eſtimation of God, than a monarch, who worſhips his Maker with coolneſs.

Your ROYAL HIGHNESS's entrance into life aſſures me of your happy exit, which, I pray and wiſh, may be very remote. I muſt depart firſt, according to the courſe of nature, and we ſhall meet again in the manſions of the bleſſed, where I truſt you will find him, who to the end of his life will remain, with all poſſible affection and reſpect,

Your ROYAL HIGHNESS's
moſt obedient and
moſt faithful ſervant,

Hellekis, Aug. 15, 1752.

C. G. T.

*LETTER XX.

SIR,

IT is a common obſervation, that men are too indifferent, with reſpect to their virtue, and conſider little irregularities, as mere trifles. This has always appeared to me a delicate and dangerous perſuaſion. I beg your ROYAL HIGHNESS to tell me, is it your opinion, that we are abſolutely obliged in human life to chooſe between virtue and vice? or, is there a medium, in which the eſteem of the public may be conciliated?

I ſhall be happy, if your ROYAL HIGHNESS's opinion ſhould tally with that of the poet, that vice begins, where virtue ends.

It is a reflection, SIR, of the utmoſt importance to you, for the voice of a prince is generally ecchoed by the greateſt part of his ſubjects, and he muſt be ir-

* This letter was written in French.

reproachable

reproachable himſelf, if he could keep them faithful in the diſcharge of their duty.

The following fable tends to exemplify this truth.

Fable *of the* Old *and* Young Crab.

An aukward young crab was plowing on the banks of a river, whilſt her mother ſat in the ſand, warming her ſhell at the ſun. "How now, wench, ſaid the mother, can't you move ſtraight forward, like other fiſh. See, how the fooliſh thing is creeping backward; can't you hear what I ſay? was there ever any thing ſo ſtupid? mind how I walk; this is the right and decent gait, my child." At theſe words the good mother was attempting to ſtep forward; but nature and cuſtom drew her back, and thenceforth the daughter was at liberty, to move as ſhe pleaſed.

The fable conveys a uſeful leſſon, for it ſhews how neceſſary it is, to be our-

ſelves qualified to perform what we require at the hands of others. A preacher endued with heavenly eloquence, will make but a ſlight impreſſion, if his life and his doctrine are widely different. The brother, who reproaches his younger brother with childiſh habits, and aſks him, how long they are to laſt? when he intends to aſſume a more ſettled behavior? ought himſelf to make proper uſe of his time, and not to hurry immediately from his leſſon to his playthings. If a dancing-maſter ſhould deſire me to turn my toes out, he ought not himſelf to walk like a gooſe. A maſter of a family, who would preſerve regularity among his ſervants, muſt obſerve order himſelf. A king—— "hold, ſays the courtier, a king can do what he pleaſes." I anſwer, no. A king is moſt expoſed to the obſervation of his ſubjects, and is therefore obliged to be their chief example. He muſt give law to his people, and pay due obedience to laws himſelf. If kings could enjoy their

eminence, without any of the burdens annexed to it, one of which is, the niceſt degree of decorum in every part of their conduct, a king would be happier, than the condition of a mortal permits him to be. Majeſty and conſtraint are the lot of a prince. We, who poſſeſs an inferior degree of ſplendor, enjoy a larger portion of liberty. But I need not be very prolix on this ſubject. Your ROYAL HIGHNESS is bleſt with the example of your excellent parents. The crown they wear is dignified and adorned by their character. Probity, magnanimity, conſtancy, virtue, abhorrence of flattery and prejudice, royal, chriſtian, and ſocial accompliſhments, grace the ſtation, to which they are exalted. Theſe are all the characteriſtics of Swediſh princes; and the happy conſequences are, affection, tenderneſs, and voluntary obedience, on the part of their ſubjects; the moſt valuable of all treaſures, and the happieſt ſtate, to which kings can arrive upon earth.

SIR, let me intreat your ROYAL HIGHNESS to make ſome moral uſe of all the objects that ſurround you; they may all of them either convey inſtruction, or provoke abhorrence: All the products and works of nature may teach us ſome moral leſſon. I lately took another view of the magnificent works erected in the river Goth, which, among others, will be a laſting monument of his MAJESTY's reign. Permit me, SIR, to compare the preſent gentle courſe of the Trollhætta, with the calm progreſs of virtue, which is often obſtructed by great difficulties, and obliged, as it were, to ſink down, and penetrate thro' the earth, till it arrives at the happy, wiſhed-for, heaven. Whereas the former impetuous courſe of this current very much reſembled the progreſs of vice, which breaks forth with violence, regardleſs of every obſtacle in its way, and ſpreading diſorder and confuſion, wherever the raging fury extends.

May providence avert all misfortunes and diſtreſſes from your ROYAL HIGHNESS!

But

But great princes may derive their ſecurity, and receive a warning, from their being ſubject, as well as other men, to the laws of variable chance. If therefore, any adverſity befals you, remember, SIR, that virtue and reſignation ſurmount all difficulties, and that, on the contrary, ſelf-will and impatience, which are confuſed and turbulent paſſions, overturn all things, and at length render the miſchief irreparable.

I bid defiance to fortune, whilſt I can enjoy the favor of my dear Prince, and deſerve his protection. In this happy ſituation may I live and die,

Your ROYAL HIGHNESS's

moſt obedient and

moſt faithful ſervant,

Leckoe,
Aug. 22, 1752.

C. G. T.

* LETTER XXI.

SIR,

I Cannot conceal from your ROYAL HIGHNESS the extreme joy I felt, in receiving the honor of your laſt letter. Your ſweetneſs of temper and diſpoſition makes the deepeſt impreſſion upon me, and renders you continually preſent to my mind. Such a temper is the father of the graces; wit is no better than a ſpurious brother.

The ſatisfaction which your ROYAL HIGHNESS conceived at the KING's return, was highly laudable. It became you, as the firſt ſubject, to ſpeak the ſenſe of the public. We that live in retirement, and are ſeparated by ſolitude from the ſplendor of courts, are reduced to the neceſſity of celebrating thoſe feſtivals with leſs ſolemnity, but we obſerve them with the ſame cordial zeal.

* This letter was written originally in French.

I ſee, from hence, the gods and goddeſſes, ſhepherds and ſhepherdeſſes, nymphs and ſatyrs; and need only ſupply, by the help of imagination, charms, delicacy, graces, dreſs, taſte and perfection, in order to be preſent at the banquets, which her MAJESTY knows how to direct, and which thoſe who have the honor to receive her orders, know how to prepare. But in the midſt of the ſmiles and ſports, I diſtinguiſh, above all the reſt, the Prince of youth, to whom I would gladly ſacrifice my life and fortune, and can only regret, that I am not younger and richer, to make the offering more valuable. However, ſmall preſents ſupport friendſhip, for that is the name, SIR, which I preſume to give to your goodneſs.

My employments, if your ROYAL HIGHNESS is curious to know them, begin and end, with prayers and wiſhes for your happineſs. The reſt of my time is ſpent in rambling about the country. Between the acts, I retire into my woods,

where

where I am ſeldom alone; for though I am paſſionately fond of the pleaſures of a country life, I love ſociety, and am happy when I meet with a friend to whom to communicate the delicious enjoyments I feel in a retreat.

Oh lovely ſolitude! I cannot deſcribe the ſweets I enjoy in a repoſe, which re-creates all my ſenſes. How ſerene are the days, and how charming the nights, that are ſpent in retirement. But to complete my pleaſures, give me a friend, a partner of my joys.

We private men have this privilege annexed to our condition, that we are at liberty to withdraw from the buſtle of the world, and after having acted a part on the public theatre, to repoſe ourſelves in the innocent tranquillity of a fire-ſide. Perhaps it is the only advantage which princes envy us. Kings, like the ſtars of heaven, were created for ſplendor, not for repoſe.

In other reſpects, SIR, I am imitating your ROYAL HIGHNESS; for, in the midſt

midſt of my amuſements and diſſipations, I am not unmindful of my ſtudies. I read much, and eſpecially in the evening, at my wax-taper. This has greatly weakened my ſight. If I ſhould be totally deprived of it, there remains, however, this conſolation, that I am acquiring light in the very act of deſtroying my eyes. And, in the extremity of blindneſs, I ſhall always have a tongue and a heart to wiſh, that your ROYAL HIGHNESS may live to become the anointed of the Lord, the example of kings, the joy of your ſubjects, and the delight of mankind.

I remain, with the moſt profound and the moſt tender reſpect,

SIR,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt obedient ſervant,

C. G. T.

Hellekis,
Aug. 29, 1752.

LET-

LETTER XXII.

FABLE *of* VIRTUE, ART, *and* REPUTATION.

SIR,

VIRTUE, Art, and Reputation once united in quitting a country, where their temples had been invaded and uſurped by vice, ignorance, and profligacy. Whilſt they led the happieſt life, in the mutual enjoyments of friendſhip, they naturally became anxious, where to recover the ſight of each other, in caſe any accident ſhould ever ſeparate them.

I am to be ſought for, ſaid Art, in thoſe countries where a wiſe government protects the ſciences, and where taſte and judgment decide upon eſſays of genius. There you will find me, in every ſtreet and corner.

As for me, ſaid virtue, I am but ſeldom to be found in large cities. Innocence

cence and contentment rather allure me into the country. But, my friends, if we ſhould chance to ſeparate, enquire diligently after thoſe places where the rich are cheerfully liberal; where the poor are ſupported by an unknown hand; where misfortunes do not diſſolve the friendſhip which fortune had cemented; where the judge follows the direction of his conſcience, and doth not wreſt the law to his private views; where the counſellor is upright, and where private intereſt gives way to public good. Thoſe are the places where you may infallibly find me.

Reputation ſhrugged her ſhoulders, and ſaid, I have no certain dwelling. The beſt advice I can give you, is, to watch me narrowly; for whoever once loſes me, will never recover ſight of me again.

This inſtructive fable is not mine; but I ſhould think it an honor to have any right to claim the invention. Your ROYAL HIGHNESS has often read it in French. It certainly deſerves a Swediſh dreſs. It concerns perſons of all ranks.

A good name is, in many caſes, the only enjoyment, and the only ſubſiſtence of the inferior part of the world. And men of ſuperior condition are for ever diſgraced, if once they ſport away their character. Contempt immediately enſues, and aggravates the loſs.

As your ROYAL HIGHNESS has known the value of a good name from your tender infancy, I am aſſured, that you will acquire the reputation of probity and heroiſm, and carry it along with you into your grave.

A prince ſeldom perceives, when and where he loſes his character. The majority of his people pay him the ſame external obeiſance as before. Very few dare to addreſs to him ſo offenſive a truth. But poſterity will diſcover and proclaim thoſe memoirs, which a flattering world did not venture to inſpect.

May the Almighty ſo direct the heart of my Prince, that the hiſtories of our times may tranſmit his name unblemiſhed to poſterity! And may your ROYAL HIGH-

HIGHNESS never be among the number of thoſe princes, whoſe lives ſerve only to illuſtrate the reigns of their predeceſſor and ſucceſſor. This is the hearty wiſh of him, who remains, for ever,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

Hellekis, Aug. 29, 1752.

C. G. T.

LETTER XXIII.

SIR,

A Courtier, assisted by his servant, once saved the life of an honest countryman, who had slipt into a hole on the ice. The gentleman thought it seasonable to give the man a serious admonition. "Are not you ashamed, said he, you that are advanced in years, and father of a family, to venture upon this brittle slippery ice." "Sir, answered the clown, what does your honor mean by brittle ice? Don't you, and others of your cast, venture all the year round upon brittle ice? If I tumble in, I either get out again, or am drowned. If the former, then I creep home to my cottage, and in a very short time forget the accident; if the latter, no great harm is done, for some time or other we must all die. But if ever you break the tender ice of fortune, upon which you tread, you stick for the rest of your life, a wretched

spectacle

ſpectacle in the chaſm. Not a man offers to lend you a hand; they rather chooſe to widen the breach, and thoſe who paſs by laugh at the accident, and ridicule your fate." I overheard the converſation, and expected a reply, imagining that one anſwer would produce another, till paſſion aſſumed the place of reaſon. But the courtier was aſhamed, and ſneaked off in ſilence.

I could not entirely aſſent to the countryman's opinion. It is true, that ſuch accidents happen at courts, where the prince is toſſed about by every wind. But, God be thanked, there are many princes, whoſe favor is founded, as it were, upon a rock. Nor are all ſubjects too weak to bear an undeſerved misfortune. A good conſcience, a well-grounded tranquillity of mind, and a ſound heart, have frequently the effect of ſecuring more happineſs to the man, who is diſmiſſed from his office, than falls to the ſhare of his ſucceſſor.

Your tender heart, SIR, will always bleed, when you are under the neceſſity of withdrawing your favor from any of your ſervants. An inconſtant prince forfeits the confidence of his ſubjects. One man is warned by the fate of another, and all are ſhy of approaching the ſun, whoſe heat is univerſally conſuming. You will examine duly, before you confer your favor, but after the trial is made, you will be invariably conſtant. If you purſue a different conduct, your ROYAL HIGHNESS will have none in your ſervice, but the ambitious and the avaricious, who reſemble thoſe gameſters, that ſtake their whole happineſs upon a ſingle chance.

I remain, with invariable reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and moſt faithful ſervant,

Goethala, Sept. 5, 1752.

C. G. T.

LET-

LETTER XXIV.

FABLE *of the* BIRDS *and the* DOVE.

SIR,

AT a general aſſembly of the birds, a thouſand pranks were played. A crow leaped, a jack-daw tumbled, an owl hummed, a nightingale ſung, a madge-howlet howl'd, a peacock ſtrutted, a raven played at leger-de-main, a magpy danced upon the ropes, a parrot prated, a robin-red-breaſt piped, and, in ſhort, it is impoſſible to repeat all the paſtime contrived at this grand carouſal. Their laughter was loud, and they were very near burſting with mirth. A dove was the only one of the whole ſpecies who declined this riotous mirth and jollity.

The next day theſe jovial companions all looked dejected, languid, diſordered in the head, and in the loweſt ſtate of ſpirits. The dove, on the other hand, who was as

freſh, and lively, and healthy, as the preceding day, was unconcerned at the reproaches thrown out againſt her for ſeparating from the fraternity. She calmly anſwered, that contentment was not founded in a ſhort lived joy, but in a perpetual ſerenity of mind, and a perfect purity of heart.

God forbid that I ſhould ever diſſuade your ROYAL HIGHNESS from a cheerful diſpoſition. I am myſelf a friend to mirth, and have always been, rather too much, than too little, devoted to good company, till old age and care have mixed water with my wine, and exchanged my joys for contentment. A cheerful king enlivens his people, and a cheerful people are ſeldom concerting miſchief, and pay their tribute with alacrity. I am perſuaded, it is neceſſary to indulge the populace in lawful ſpectacles and paſtime. A cheerful mind is, indeed, the beſt education a parent can give to his child, and the beſt inheritance he can bequeath him. But my meaning in the fable was, to lay before your ROYAL HIGHNESS the diſtinction between joy and

con-

contentment. The moſt diſcontented man in the world may ſometimes be rouzed into joy. It comes, and paſſes away; but contentment is ſeated in the innermoſt part of man. It is, in ſome meaſure, inherent, a tranquil heart, and an irreproachable conduct, are the guardians of this uninterrupted peace. No joy is durable, unleſs accompanied with a perpetual contentment.

The man who laughs moſt, is not always the moſt contented man. But he that is virtuous is contented, and he that is contented is eaſily excited to mirth, though his joy be not always expreſſed by noiſe and laughter, which may often be the effect of a bad habit, rather than an impulſe of joy. The wiſe man's laughter is ſeen and not heard.

May the Almighty, who certainly loves a joyful diſpoſition, or he would not have conferred upon us ſo many bleſſings to ground our joy, grant to your ROYAL HIGHNESS a contented heart throughout your life! and may you find the ſource of

that contentment within yourſelf. Then it will enlighten every object that ſurrounds you. He that wiſhes to be content with other men, muſt firſt endeavor to be perfectly ſatisfied with himſelf.

The chief of all my terreſtrial joys is, to live and die,

Your ROYAL HIGHNESS's

moſt dutiful, and

moſt faithful ſervant,

Claſtorp, Sept. 12, 1752.

C. G. T.

LET-

LETTER XXV.

SIR,

EVERY man has his taſte, princes in particular, for they have the firſt pretenſions to indulge it. One collects paintings, another medals, a third books, a fourth natural curioſities, and ſo forth.

If my power were equal to the greatneſs of the undertaking, I would make a collection of ſincere honeſt perſons. But this is a royal cabinet, too valuable for the purchaſe of a private man. It is, beſides, requiſite for the purchaſer to be a nice connoiſſeur; for it is deceitful merchandize, and very eaſily counterfeited. But if it could be obtained, what an infinite ſatisfaction would it afford! how delightful to the eye! how pleaſant and joyful to the mind! what an endleſs variety! men of all ſorts, of all ſhapes and colors! women too, for, in this virtue, the female ſex frequently excel the ableſt men. All ranks,

ranks, all kinds of laborers and mechanics, would mix in the collection. Perhaps the moſt wretched beggars, and the meaneſt of the people, would here be levelled with their betters; for all the inhabitants of the earth would have a juſt claim to a place among theſe curioſities. It is poſſible, that the price of many perſons of great eminence would be very low, and, on the other ſide, many a one, whoſe appearance is now very ſlender, would be worth more than his weight in gold; for virtue is not querulous; the bare ſhelter of a roof contents her.

What is your ROYAL HIGHNESS's opinion of ſuch a company? Can you conceive a happier ſituation, than to know that you are ſurrounded by honor, integrity, and truth? But, in my humble opinion, the prince who forms ſo noble a deſign, muſt himſelf be the principal piece in his cabinet, or elſe his collection can never be complete.

This cabinet would become a public academy for the whole country. Every man

man would ſtrive to obtain a place in it. It may be apprehended, that every man would become honeſt; ſtatute-books would dwindle into waſte-paper, and judges might degererate into uſeleſs vagrants. Perhaps there are ſome kinds of genius, which might, in that caſe, lie fallow.

I cannot agree, in ſentiment, with thoſe theoriſts, who maintain the neceſſity of diſhoneſt men, for the ſupport of civil ſociety. But I have the misfortune to be convinced, that men are ſlaves to an infinite variety of appetites, and that thoſe appetites produce an infinite quantity of evil.

Your ROYAL HIGHNESS may therefore ſafely begin your collection of honeſt men, without being in the leaſt apprehenſive, that the cabinet will be too much crowded, or that the wicked race will be extirpated.

It is a common proverb in Sweden, that a man may be known by his company. Proverbs are not intended merely for the uſe of the multitude. Kings, princes, and perſons of diſtinction, have frequent occaſion

occaſion to bluſh at the application of them, and to approve the moral leſſon they convey, unleſs princes chooſe to incur the ſuſpicion of not having read the bible, where even a king makes uſe of the proverbial ſtile.

It is a certain and infallible rule, that a man's conduct and morals may be decided by his friendſhips. He who converſes with diſſolute men, will not be much better eſteemed than his companions, however he may regulate his external behavior. But private men are obliged, in many inſtances, to depart from rigorous maxims. There are ties of conſanguinity, of affinity, and of ſubordinate degrees of friendſhip. Common civility requires us to receive viſits, and to preſerve a free intercourſe, even with thoſe whoſe tempers and inclinations correſpond, perhaps, no better to ours, than fire to water. In a word, we have no free choice; we depend upon one man; we are obliged to treat another with reſpect; neighbourhood forms a neceſſary connection with a third, and ſo forth.

The

The proverb may therefore admit of ſome limitations, with reſpect to private perſons. But a ſovereign prince is at liberty to make a free choice among the whole body of his ſubjects. He might, perhaps, wiſh to be excepted, along with us, from the general maxim. But it is an eternal truth, SIR, that his diſpoſition and underſtanding are characterized by the integrity and abilities of thoſe who enjoy his confidence, and adminiſter his moſt important affairs. If the miniſter be generally unpopular, if the people are at a loſs to think favorably of him, then both his meaſures and negotiations will be conducted with very little weight. If the judges be not diſtinguiſhed by their uprightneſs and impartiality, then every man will act as is moſt pleaſing to himſelf, and the reproach will fall upon him who is inveſted with the ſupreme power. If the commander in chief be negligent, or incautious, or irreſolute, the army will be diſpirited in battle, and the defeat will be imputed to their leader.

SIR, you are the joy and hopes of this kingdom. I flatter myſelf, therefore,

your ROYAL HIGHNESS will endeavor to acquire a ſound judgment. Moſt men apply themſelves to ſome ſcience, and examine it in its inmoſt receſſes. The moſt noble and moſt intereſting ſcience of princes is, the knowlege of mankind.

Very few men build or decorate their houſes with their own hands. But when the houſe is finiſhed, the world takes occaſion, from the diſpoſition of it, to form a judgment of the taſte of its inhabitant. No prince upon earth can adminiſter all his affairs himſelf; the edifice is raiſed by thoſe who act under his orders and inſpection; and the citizens of the world draw a concluſion from their meaſures, in favor, or in prejudice, of the abilities of their maſter.

Your ROYAL HIGHNESS will ſhortly enter the ſpacious field of hiſtory. There you will find abundant inſtances of kings and princes who are judged by poſterity, not ſo much for their own acts, as for the conduct of thoſe to whoſe care they entruſted the various affairs of government.

The

The beſt choice a prince can make, is the man whoſe character is univerſally approved. In that caſe the prince will be ſecure of applauſe, and the people will be happy. But if an unpopular man is placed at the helm, the maſter will certainly be cenſured, how great ſoever his own perſonal abilities may be. The world will ſay, that he has entruſted the veſſel to bad and inexperienced mariners; and thoſe who have property on board, will wake in fear, and ſleep without reſt.

It is far from my intention, to alienate the favor of a prince from any of his ſubjects. But mildneſs and humanity are very diſtinct from that weakneſs which inclines a prince to commit the happineſs of himſelf and his people to the care of unworthy men, or to entruſt the ſecrets and exigencies of government to hands which have not been tried.

I offer my heart to the ſtricteſt examination of my dear and gracious Prince. Years and application have indeed enervated my vigor, and weakened my ſenſes. But

my

my heart, which overflows with zeal and fidelity to my king and country, defies both time and changes, and ſhall never cool till it is depoſited in the grave. I envy not thoſe who excel me in youth and activity, the honor of ſitting at the king's right-hand in council. It is ſufficient for an old gray-haired man to be reckoned among the number of thoſe who have ſerved their king and country faithfully to the utmoſt of their power; and I am animated, in the latter part of life, by the reaſons I have to prognoſticate, from your ROYAL HIGHNESS's aſpect, the future glory and happineſs of Sweden.

I remain, with unalterable reſpect, to my dying breath,

Your ROYAL HIGHNESS's

moſt dutiful, and

moſt faithful ſervant,

Akerœ, Sept. 20, 1752.

C. G. T.

LET-

LETTER XXVI.

SIR,

I Have not many more days to come, before I am to quit the innocent pleasures of a country life. I must confess, on the one side, I shall not think the time long, and, on the other, that I am very well pleased with my intended return to Stockholm. I cannot indeed hope for opportunities there, of enjoying the gifts and beauties of nature, as I do in my present calm retreat. The inhabitants of cities tread away the verdant grass, their water is muddy, their air impure; and in the narrow streets they can hardly avail themselves of the light of the sun.

Is it then the approach of winter, that draws me thither? No! every season of the year is winter to old age.

Is it the pleaſure of dancing and jumping? By no means. I thank God, that I am in condition to walk.

Is it mirth and cheerfulneſs? I ſhould be miſerable indeed, if thoſe were not always my conſtant companions.

Am I tempted by fine words, bows, and civilities? No. The former are light and fugitive poſſeſſions, and the latter require me to bend a ſtiff and feeble body.

Is it the ſight of the ladies of the court? Perhaps this might be the temptation, were not my eyes too weak to bear ſo much ſun.

Is it to ſollicit promotion? My ambition has always been to acquire the reputation of an honeſt and good man. I am happy in the good graces of my ſovereign; the influence of his clemency, extends to the remoteſt part of his dominions, and might probably reach me in my ſolitude. As to promotion, I expect that in my grave.

Is it dreſs and ornament? Thoſe are very becoming a bride, but ridiculous upon the perſons of aged men. A neat ſimplicity is our higheſt pride.

Is

Is it a large and numerous acquaintance, that attracts me? No. Such friendſhips are attended with trouble. The intimacy of a ſingle friend is more valuable to me, than the acquaintance of the majority of the world.

Is it protection? I have committed no crime, and need no ſhelter.

Is it a deſire of increaſing my property? The man, who is contented, hath enough; and he, who knows how to limit his deſires, is truly rich.

Is it love? This would be ridiculous indeed. I have been inflamed in my younger years, and have learned to know the tender, lively, giddy ſex. I acknowledge no miſtreſs, but virtue alone. All the ladies who are devoted to her, bear a moderate ſway over me. But a fine lady without virtue, is a worm-eaten ſhell, to whoſe beauty and glittering I am totally indifferent.

Or is it the life of a court, that brings me to town? I have the higheſt opinion of the uſe and deſign, but I deteſt and avoid the ſnares of a court.

What is it then, that inclines me to wish for the change? It is that kind of sensation, which, after a cool night, renders the rising of the sun extremely desirable. In a word, it is the joyful sight of my dear PRINCE, and the delightful office of attending to your ROYAL HIGHNESS's first steps, and of guiding you, to the utmost of my power, into that path, which leads to the prosperity of the kingdom, and to the temple of honor.

It is an arduous undertaking, but, thanks to your ROYAL HIGHNESS, you alleviate my burden. Your own good dispositions assist me, both in discharging my duty, and in retaining your ROYAL HIGHNESS's favor. My interest with a prince of a different character would soon be shaken, for I estimate truth, infinitely beyond the power, which may be acquired by flattery. The united welfare of your ROYAL HIGHNESS and the kingdom, is the first obligation upon my conscience,

The

The duke of Montauſier was entruſted by Lewis the fourteenth, with the education of the dauphin. An honeſt friend gave him this caution, that he would be in danger of alienating the prince, by the rigor and auſterity of his conduct, and might by that means hazard his future fortune. His anſwer was, "No; the dauphin will either be a magnanimous prince, and, as ſuch, he will love me for my integrity; or he will prove ſelf-willed and ungrateful, and, in that caſe, far be it from me to ſollicit the good graces of one, who mortifies me with undeſerved hatred."

I am entirely of this great man's opinion, tho' far inferior to him, in merit and fortune. I am determined never to purchaſe any earthly happineſs at ſo exorbitant a price, as the violation of my duty. And my duty requires me to admoniſh the future guardian of the kingdom, of every poſſible error.

May heaven preſerve the prince to whom my life is devoted! and as providence has

committed him to my care, I will never ceaſe to preſs upon him the duty of a king. There are other men enough to apprize him of his power.

However, I eſteem myſelf much happier, than the duke of Montauſier. He ſeemed to be doubtful of the event. Whereas I am confidently aſſured, that your ROYAL HIGHNESS will perpetually retain thoſe excellent qualities, which I have ſo carefully ſought, and found, and endeavored to cultivate, in your tender heart. You will become a ſincere chriſtian; a magnanimous prince; an impartial judge; a calm hero; a humane warrior; and a meek and merciful conqueror. You will be great in proſperity; conſtant in adverſity; cheerful in diſtreſs; moderate in joy; continent in pleaſures; regular in amuſements; provident without fickleneſs; reſolute without obſtinacy; liberal without prodigality. You will be imperious in diſcouraging vice; your dignity will be ſupported without pride, your mirth without voluptuouſneſs. You will

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be the friend, the delight, the ornament, the bleſſing, the hope and the protector of your ſubjects.

Before I am delivered from the vanity of the world, I wiſh and hope to ſee your ROYAL HIGHNESS fulfil every part of this character. Then I ſhall enjoy the glory of proclaiming to my country-men, "This is the prince, who was entruſted to me; this is the precious treaſure, which hath retained its great intrinſic value, under my indefatigable care and attention. This is the noble branch, which hath not degenerated from its excellent root. This is the prince, who muſt one day become a glorious king. Now let me pay my debt to nature; my bones will reſt ſecurely, and on my tomb ſhall be inſcribed the unſhaken reſpect, with which I have lived,

Your ROYAL HIGHNESS's
moſt dutiful and
moſt faithful ſervant,

Ackero,
Sept. 28, 1752.

C. G. T.

LETTER XXVII.

SIR,

AS I ſhall have the honor of attending your ROYAL HIGHNESS in very few days, it may be thought proper that I ſhould now conclude my correſpondence, But I, who have your ROYAL HIGHNESS always at heart, am perſuaded that I can never give proofs ſufficient of my tender attachment and perpetual attention to you. How heartily ſhould I rejoice, at the cloſe of life, if, in my dying moments, I retained the power of preparing for your ROYAL HIGHNESS an addreſs, of which the impreſſion might be happy and laſting. The moſt ſecure method I can take for this purpoſe, is that of recommending to your ROYAL HIGHNESS, to commit yourſelf to the guidance of thoſe moral precepts, which will lead you into the direct and even paths of virtue.

On

On my journey yeſterday from Ackero, I obſerved a parhelium, or mock-ſun, of a conſiderable ſize. I reſerve, for another opportunity, the deſcription of this and other phenomena, or appearances in the ſky, and of their effects upon the air and the weather; and will only attempt to draw a uſeful leſſon from this mock-ſun. As it was produced in the clouds, I will take my ſubject from thence.

Fable of the Sun and the Star.

AN inſolent ſtar, the neareſt neighbour to the ſun, once reproached him with the diminution, which, to all appearance he ſuſtained in his dignity, majeſty, glory and ſplendor. "It frequently happens, ſays he, that I obſerve people ſtaring and gaping for a mock-ſun. Your ſplendor is often obſcured by mean ignoble clouds. The cold water has the preſumption to ſhine, and there are even inſects and reptiles, that affect to emit light. Were I a ſun, I ſhould ſoon deſtroy theſe wretched rivals, diſplay to the world my full

full power, and make all men tremble at my influence."

"Thy language, anſwered the firſt light of heaven, is that of an envious ſtar. But my ſentiments are thoſe of the magnanimous ſun.

The ſplendor which that mock-ſun borrows from me, being not of ſo durable a nature as mine, muſt vaniſh in a ſhort ſpace of time.

Why ſhould I be enraged at a nothing, which may conceal me for a while, but never can eclipſe me? The clouds adminiſter benefit to me; for they are no ſooner diſpelled by the wind, than the inhabitants of the world receive me with an increaſe of joy, and learn, from the abſence of my light, how important the preſence of it is. Were I to annihilate all the clouds, the whole world would be alarmed at the irregularity of my appearance. It would be unnatural, indeed, to ſuffer my private unſeaſonable revenge to prevail over the great uſe I am deſtined for, that of refreſhing and cheriſhing the earth. Of what

utility

utility ſhall I be, after the general devaſtation? Or, am I created merely for my own ſake? No, I muſt run the courſe, and anſwer the purpoſe for which I am deſigned. It is not my pleaſure to ſee men tremble at the ſight of me, and anxious at the ſenſe of my power. I rather chooſe to command their love, and when they are delighted with my appearance, after a cold unpleaſant ſeaſon, I will give them room to extol my efficacy."

Here the ſun broke off, and thought it unworthy of him to deſcend to the other particulars.

The ſtar replied not a word to all this; for he, who is manifeſtly in the wrong, is condemned to immediate ſilence.

Such is the conduct, SIR, of him who poſſeſſes an intrinſic permanent worth. He envies not others the pleaſure of diſplaying themſelves; he rather communicates to them a part of his own excellence, for he perfectly knows the reſource from which he can reimburſe himſelf. Whereas the man who perceives no ſuch fund within

within himſelf, is anxious about the preſervation of the little he has. He ſuppreſſes the growth of any riſing merit; is apprehenſive leſt his own accompliſhments ſhould be eclipſed; endeavors to engroſs all reſpect to himſelf; and is mortified even at a glance directed to another.

When your ROYAL HIGHNESS is advanced to a more mature age, you will be capable of trying the ſubjects of the kingdom by this meaſure and touch-ſtone. Whoever envies another man's fortune, has no genuine merit of his own. But he who honors virtue, and rejoices to ſee it rewarded, gives ſufficient evidence of his own worth, and manifeſtly appears to know the value of true merit.

He who looks with a jealous eye at the power and dignity of another, ſeems to be diffident of his own qualification for the poſt he fills, and appears to confer leſs honor upon his ſtation, than he receives from it.

It concerns a prince more than the reſt of mankind, duly to eſtimate merit, to honor,

honor, and to reward it; for how can he expect the ſervices of eminent men, if, with a temper unworthy of his rank, he in a manner envies, and grudges them their juſt reward.

How extenſive ſoever the power of a prince may be, it is ſo far limited, that he cannot confer an intrinſic worth upon this or that ſubject. His confidence may render men conſiderable; but the people know how to diſtinguiſh, between the gloſs, which mere power may confer, and the ſhining ſplendor, which iſſues only from merit and great actions.

During the tyranny of the Roman emperors, valor, magnanimity, eloquence, experience, and general reputation in the commonwealth, were equivolent to capital crimes. Seneca was ſentenced to die, and Sporus permitted to live. Auguſtus honored the virtue even of his enemies, and the good qualities of Cinna, abated the reſentment of the emperor, even in a caſe of perfidy and treaſon.

I beg your ROYAL HIGHNESS would endeavon to ſhine with your own luſtre. Your exalted birth hath not exempted you from rivals. In the field of honor, the enquiry is not, which has the precedency, but which is moſt illuſtrious. May your whole conduct be directed by virtue, wiſdom, valor and clemency. Then your ROYAL HIGHNESS may be perfectly aſſured, that you will become that perpetual ſhining ſtar in the North, by which all other princes will direct their courſe; and you will never be diſquieted at a mock-ſun, an aurora-borealis, a rainbow, a glow-worm, or a cloud, which is eaſily driven about by the wind. Men obſerve theſe for a time, but they can never extinguiſh the memory of a real light. The world in general, and our northern parts in particular, are attentive to the appearance of this new ſtar. It will ſoon appear above the horizon, for your ROYAL HIGHNESS will in a very ſhort time arrive to the age, at which the inhabitants

of the earth can ſafely form a judgment of the worth and efficacy of your luſtre.

I am firmly perſuaded, SIR, that you will ſtrive to anſwer the prevailing hopes of you, and in particular to gratify the faithful wiſh and deſire of him, who remains, with the moſt profound reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

Nykioping,
Oct. 1, 1752.

C. G. T.

LET-

LETTER XXVIII.

SIR,

I Beg your ROYAL HIGHNESS's permiſſion to attend you, during my abſence, in the manner I did the laſt year, and thus to diſcharge the important truſt committed to me, as far as poſſible, at all times and in all places; if I can anſwer no other end, I ſhall, at leaſt, gain an opportunity of demonſtrating my unwearied zeal and good intention.

To read and to learn, is not ſufficient; the chief part of learning is, to know, why we read, and why we learn? for the benefit of the world, and ourſelves.

The important leſſons of morality, which were inculcated into your ROYAL HIGHNESS, in your early infancy, were ſufficient to give a new caſt to human nature, and to root virtue ſo deeply in the heart, that nature, habit, taſte, and pleaſure, might prompt you to good actions,

and

and incline you to place your whole merit in laudable, manly, and beneficial meaſures.

There are two roads to honor; the one is by ſurmounting hills and precipices; the other is even and direct. The former is dangerous. It obliges us to have recourſe to all poſſible aſſiſtance, and to value no means, provided the end be attained, of power, grandeur, and reputation. If the purſuit be ſucceſsful, the world admires the courage of the man who hazarded it, and his fortunate raſhneſs becomes meritorious. But if the enterprize miſcarries, he is neither praiſed, honored, nor admired; every man ridicules his diſappointment, as the natural conſequence of attempting a new path.

The plain road to honor is, indeed, embarraſſed with impediments; but as the traveller has not concealed his path, but openly declared his reſolution of purſuing the high road, it becomes a common cau... to provide for his ſafety. Others, who travel the ſame road, are apprehenſive of the ſame fate. One can-

didate for honor and reputation, will lend a helping hand to another; for the fall of one is a fatal warning to the other. And if after all, a misfortune should ensue, yet a good name is deposited, with trophies and ensigns, in the temple of honor.

Greatness and eminence, is but an imperfect acquisition. The world is curious and inquisitive, how and by what means men become eminent and great. Actions are the foundation, upon which the edifice must be raised. Without these, men look down with confusion and amazement from an exalted station. By actions, I do not mean military exploits, challenges, great atchievements, and valiant deeds. These, if needlessly hazarded, are often no better, than horrible testimonies of the proud temerity of the architect, and leave to the world only the melancholy remains of sumptuous, but ruinous trophies.

The durable columns, upon which to rest the eternal fame of a prince, are, a gentle government, universal clemency, justice in the distribution of rewards and punish-

puniſhments, a firm reliance upon the ſovereign ruler of all, and unſhaken conſtancy, under every diſpoſition of fortune, good or bad.

I beg your ROYAL HIGHNESS not to receive theſe obſervations with an implicit faith in me; but to examine the hiſtory of the world, which at preſent engages your attention. You will there find ground ſufficient to aſſent to my opinion. I ſhall never live to ſee the hopes of my country, its moſt tender branch, and the prince of the youth of Sweden, deviate from the open and direct road to honor. You will find, SIR, upon comparing the fortune of thoſe, who with prudence and caution, purſue their end, with the fate of thoſe men, who merely proſecute their point, without conduct or deſign, that an hundred of the former have arrived at happineſs, whilſt only one of the latter has chanced to attain it.

Hiſtory, which your ROYAL HIGHNESS is now reading, with pleaſure and diligence, ſerves to teach us the right appli-

cation of moral truths. We there learn from the ſucceſsful or unfortunate tranſactions of other men, whom to follow, and what to avoid. Hiſtory ſhews us the connexion between civil ſociety, and the public good; and it convinces us, that to be virtuous at heart, is not ſufficient, for reaſon and underſtanding muſt regulate the application of our virtuous qualities.

It is a mere oſtentatious work of memory, to be exact in chronology, and ready to recite the names, family, and extraction of illuſtrious men. A pedant may make it his ſole employment, and after many controverſial heats, may reſt in a ſtate of doubt and bitterneſs of temper. This, therefore, is not the marrow of hiſtory. It is rather, I apprehend, to be ſought for in the following particulars.

Firſt, in diſcovering the various conſtitutions of kingdoms and countries, and where lies the genuine eſſence and ſtrength of each.

Your Royal Highness has already, in the courſe of hiſtory, obſerved different forms

forms of government, which were eſtabliſhed according to the different circumſtances of the countries, the temper of the times, and the manners of the people. But you have not met with a ſingle inſtance, of a juſt and virtuous prince, whoſe government was not well and duly adminiſtered. If mankind were good, gentle and upright, ſo as to deſerve a perfect mutual confidence, we ſhould need neither laws, nor forms of government. But both theſe become unhappily neceſſary, by the malignity of the greater part of mankind; the former, to preſerve order and ſecurity among the people, and the latter, to protect them againſt him who is inveſted with the ſupreme power. I am willing, however, to admit, that a bad form of government, and a bad ſyſtem of laws, cannot have a good effect, in diſſolute times. He certainly leads the beſt life, who lives as if no laws exiſted, or as if none were neceſſary; that is, he who regulates his actions by his conſcience, and fulfils whatever is preſcribed by law, not

through any apprehenſion of conſequences, but from a diſpoſition and partiality for right action.

The prince, who enjoys the general affection of his people, may conſider the laws which ſeem to limit his power, as proviſions which concern his ſucceſſors, not him. He will preſerve them as ſacred and inviolable, if not with reſpect to the preſent exigency, yet in regard to future contingencies, which he will deliberately weigh, and to the happineſs of ſubjects, who, in caſe of ſudden revolutions, may receive benefit from this inſtance of due tenderneſs on his part. It is natural to guard the ſafety of the perſon we love, and not to expoſe a people, who have demonſtrated their faithful and devout attachment to the danger of being oppreſſed by the arts of princes yet unborn. In a word, a prince may conſider his obligations in the ſame light, in which every private man of character conſiders the laws. They do not ſtrictly concern him, whilſt he diſcharges his duty. But they

are nevertheleſs indiſpenſible, becauſe all are not equally conſcientious in the diſcharge of their duty; and they are, moreover, with reſpect to him, a ſhield againſt every unforeſeen temptation and infirmity.

In the ſecond place, it is not ſufficient for us to learn from hiſtory, merely that the governments of the world are and have been ſubject to changes. We muſt narrowly examine the true cauſes of their declenſion, their fall and total overthrow. We ſhall then find, that little ſprings are the cauſes of great revolutions, and we may learn this leſſon from it, that it behoves us to guard againſt ſmall faults, which, in a ſeries of conſequences, have often produced the ruin of kingdoms and ſtates.

This is, in the third place, an inſtance of the admirable providence of our Creator, who hath obliged us to the niceſt circumſpection in every human undertaking. Hiſtory informs us of many excellent men, who, by a ſingle bad ſtep,

have demoliſhed the edifice, which it was the labour of their lives to erect.

Fourthly, it muſt be matter of horror and amazement to kings and princes, to obſerve, how many a prince, who during his life and reign was celebrated with praiſes, appears a deteſtable monſter after death, when the clouds are diſſipated with which fear and flattery had ſurrounded him. A prince, who was a dupe to his own goodneſs of heart, has, after his deceaſe, frequently been ranked among tyrants, or he has been loſt in the crowd of inferior minds. For it is a weakneſs to diſpenſe favors equally to all; and it is tyranny to confine them to the unworthy.

Kings and ſovereign princes may appear to be exempted from all puniſhments in the preſent ſtate. But as evil actions muſt be attended with ſome painful conſequences even in this life, hiſtory is, as it were, the penal law, which determines the judgment they are to receive from poſterity, and aſſigns them their place among the number of good or bad princes. The

king, who is regardleſs of this univerſal law of all times, reſembles the malefactor, who looks boldly in the face of his judge, and endures the moſt ignominious puniſhment, with a compoſed undaunted mind.

The fifth leſſon to be learned from hiſtory is, that exalted birth is not the only thing which renders us great and uſeful; for it is rather a diſgrace than an honor, to thoſe who neglect the duty with which it is attended, of exemplifying their deſcent by their actions. Thoſe of inferior birth may likewiſe derive from hiſtory this comfortable aſſurance, that the temple of honor is open to all.

In the ſixth place, we are taught by hiſtory, that kings and princes were not inſtituted merely for their own ſake, and that the end of their office is not anſwered, merely by their power, riches, and ſplendor, or by the perſonal prerogatives they enjoy; but that it behoves them to be as anxious for the proſperity of their ſubjects, as for their own. How many inſtances are there of ſubjects, whoſe hearts have been alie-

alienated by the contempt with which they were treated, and under which they were conſidered, as created for the benefit of their ſovereign, and the ſovereign in no reſpect for their benefit.

The ſeventh advantage of hiſtory is, that it not only informs us of victories gained, but of the means by which they were gained. It would be of very little importance, to know the names of the places where battles were fought, and who had the command of the right or left wing, in the moſt ancient times, if we ſhould omit, at the ſame time, to enquire how the commander availed himſelf of the ſituation of the place, and other circumſtances. In ſhort, the man who fills his memory with names, dates, and events, is but an imperfect reader of hiſtory. Whereas he who, beſides the chronological order, knows, at proper times and ſeaſons, how to compare the facts recorded, with the temper and circumſtances of his own times, may be ſaid to read hiſtory with advantage. One caution, however, is requiſite here. It muſt be judiciouſly remembered, that two conjunctures perfectly ſimilar, never happen in the body politic; for every age, like every day, hath its peculiar evil.

In the laſt place, hiſtory teaches ſubjects their natural duty, to honor their prince,

prince, as one who is incumbered with care for the commonwealth; to obey laws and ordinances, to keep their allegiance, their oaths and promiſes; to pay tribute cheerfully for the defence and ſupport of the ſtate; to ſtudy and promote union; to avoid the low arts of depreciating each other; and to make the united proſperity of their king and country, their real and principal object. Whenever theſe ſocial duties, which are of a tender nature, are violated, then, as we are taught by the records of all times, the foundation is ſhaken, and the whole ſuperſtructure is threatened with impending ruin.

If your ROYAL HIGHNESS will be pleaſed, during the months of abſence which his Majeſty hath graciouſly permitted me this year, to ſignify to me, once a-week, by ſome conveyance, how far you are advanced in hiſtory, I may, perhaps, have an opportunity of writing ſomething agreeable to your ROYAL HIGHNESS, for that ſubject is moſt agreeable, in which we moſt delight.

I entertain no doubt, SIR, but that you are ſufficiently inſtructed by thoſe who have the honor to attend you. But I cannot conſider this as a plea, for being totally uſeleſs, during my abſence. Such a conduct would be

be very inconſiſtent with the ardent zeal I profeſs for my Prince, and with the wiſh which prevails over all my deſires, to demonſtrate, on every poſſible occaſion, the profound and unalterable duty with which I remain,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

Akeroe,
May 31, 1752.

C. G. T.

LET-

LETTER XXIX.

SIR,

THE houſe which I am building, in a manner ſuitable to my fortune and circumſtances, is raiſed by very ſlow degrees. Other reaſons retard the work, which, on account of my years, ſhould be finiſhed in haſte. But men, who are advanced in life, build and adorn, raiſe and plant, for the uſe and benefit of others. This is another admirable proof, amidſt an infinite number more, of the wiſe diſpoſition of providence. We ſhould neglect our earthly poſſeſſions, if we were punctually apprized of the hour of death; and our next heirs would find their habitation deſolate, and their lands covered with weeds. But we are led by the hopes, often the fallacious hopes, of enjoying the fruits of our labor, to raiſe the walls, in which we perhaps hardly live to be ſheltered by the roof, or from which we are, in a ſhort ſpace of time, under the neceſſity of removing. However this is a meditation rather becoming my private moments, than decent in a letter to a prince, who has barely entered upon life, and whoſe days will be many, if my

my wiſhes and prayers, as well as thoſe of an infinite multitude, are of any efficacy.

I am led to a variety of other reflections, by my building, and the agreeable ſolitude I enjoy, whilſt a piece of ground, ſcarce ſixty ells in circumference, is demanding ſo conſiderable a ſhare of my attention, I cannot but reflect upon the extent and anxiety of his cares, who is inſpecting and watching the whole important and immenſe edifice of the ſtate.

The little experience I have acquired upon this occaſion, convinces me, how indiſpenſable the eye of the maſter is, if he deſires to raiſe a firm and ſolid ſtructure. But I likewiſe obſerve, how impoſſible it would be for him alone to execute every part, without the aſſiſtance of able, diligent, and faithful workmen. It is neceſſary for me to have a general knowlege of architecture, but I muſt admit, at the ſame time, that I am not habituated to the dexterity and readineſs, with which each of the workmen executes the part aſſigned to his particular trade. But, on this very account, I ſearch out and conſult the moſt experienced artiſts, and rather than change the hands, I augment their pay and improve their circumſtances. I encourage them with proper rewards, and if any one ſuffers in his health, or is diſabled by an accident,

accident, I think myſelf obliged to provide for him, during the reſt of his life.

Your ROYAL HIGHNESS will permit me, as a private maſter of a family, to apply this account of my conduct, to the œconomy of the kings and princes of the world. They muſt employ all their care, their attention, their penetration, and both their eyes, in examining every thing. They are to form the plan, and to diſpoſe the building; they are to approve the deſign, and to intereſt themſelves in the execution of it. In order thereto, they muſt employ able and experienced workmen; they muſt hear their advice; avail themſelves of their abilities; reward their integrity; animate them by encouragements, enliven their underſtandings, and not leave them deſtitute, if, after the heat of the day, they ſhould want the refreſhment of a cool evening.

The Engliſh watch-makers are not themſelves the mechanics, who prepare the ſeveral parts, that compoſe a watch. It would require too much of their time to undertake ſo laborious a taſk in little things; they compoſe their machine with the work of other men's hands; their part is only to ſet it right, and to keep it in regular motion.

The clock of a kingdom is under the care of the king, and deſerves his attention the more, as it ſhews infallibly, how many

hours he has ſpent in promoting the good of the ſtate. The motion of this clock ceaſes the moment he dies, and it is afterwards preſerved, and its real worth ſubmitted to public examination.

It may ſeem matter of wonder and cenſure, that I apply theſe low compariſons to objects of ſo high a nature. But your ROYAL HIGHNESS having often hearkened with attention to ancient and modern fables, and having learned from thence, how applicable the hiſtory, the inſtinct and the laws of the brute creation, in many caſes, are to the conduct of the greateſt princes, you cannot be offended at the compariſon of the acts of rational beings with each other. If I may be allowed to attribute to a prince, the caution of a ſkilful pilot, the fatigues of an induſtrious laborer, and ſometimes the frozen condition of a beggar; I flatter myſelf I do not tranſgreſs my duty, in comparing him with honeſt men of all ranks, eſpecially with thoſe of a reputable calling.

The French think themſelves juſtified in the uſe of any compariſon, by only premiſing this ſhort apology, *ſans comparaiſon*. But as it is not perfectly clear to me, what is meant by comparing without a compariſon, I think, the Swediſh-tongue can very well diſpenſe with this parade of words.

If

If there be any impropriety in my similitudes, I need no other apology, than the purity of my intention, which is, to apply every thing in nature to your ROYAL HIGHNESS's uſe, and to demonſtrate the unbounded reſpect and zeal, with which I remain, to the end of my life,

Your ROYAL HIGHNESS's

moſt devoted, and

moſt obedient ſervant,

Ackeroe, Jun. 6, 1753.

C. G. T.

LETTER XXX.

SIR,

YOUR ROYAL HIGHNESS has, for ſeveral years paſt, been committed to the care of a governor. It is poſſible, that you have not yet been at leiſure, duly to conſider the meaning of that title and office. The word governor is originally derived from a word which ſignifies *to ſteer*. A ſteerſman or pilot, is one who carefully conducts thoſe that have intruſted him with their life and happineſs, into a ſafe harbour.

The title likewiſe comprehends his peculiar duties. It is not merely his office, to attend to the health of his charge, to take care that his bodily ſtrength improves, and that a foundation be laid for his long life. I diſcharge this part of my duty with ſome reluctance, being ſometimes obliged to deny your ROYAL HIGHNESS the indulgence of your appetites. But the intention I have aſſures me, that if you do not pardon my ſeverity now, you will commend it hereafter. But the health of the body, and the increaſe of its vigor, is but a ſmall part of a governor's care. His moſt tender concern is, to ſecure to his pupil a happy life. Conſtant happineſs

cannot be expected, where an inward reverence towards the Creator is not early and deeply rooted. The firſt thing to be learned, upon quitting the cradle, is, to whom we owe our life and exiſtence, and in what manner that great Being, who has animated us, is to be worſhipped and adored in ſpirit and in truth. I muſt do your ROYAL HIGHNESS the juſtice to confeſs freely, that you diſcharge this your principal duty with pleaſure, and that Sweden is obliged to your tender voice, for the many bleſſings ſhe at preſent enjoys.

The next care, after inſtilling a true knowlege and fear of God, is to cultivate the human heart, naturally corrupt; and thus the doctrines of morality immediately ſucceed to the doctrine of faith. Moral leſſons muſt introduce themſelves in the moſt pleaſing form, and the moſt elegant dreſs, in order to gain acceſs through the external ſenſes into the inner man. Fables, ſimilitudes, narrations, images, and pictures, compoſe that glittering appearance under which morality ſtrikes the mind in infancy, and conciliates our affection. It is often the firſt ſight, which makes the impreſſion of friendſhip, and engages our confidence in the man whom we were totally unacquainted with before. A cheerful aſpect is ſometimes equivalent to profeſſions of regard and eſteem, and, in pro-

ceſs of time, the better we know the man, who loves virtue and integrity, the more we value him. The caſe is the ſame with moral leſſons. Their cheerful appearance, at firſt ſight, recommends a more intimate acquaintance, and the better they are known, the more amiable they appear, notwithſtanding that they change their nature, as it were, in proportion as we advance in years, and become more manly and ſerious, according to the progreſs of our underſtanding.

The doctrines of morality being thus inculcated, the next object of knowlege is, the ſtate and courſe of the world. A prudent man narrowly examines the houſe which he is to inhabit during his life. He enquires into the ſituation, the condition of the building, the character of the neighbours, the circumſtances, reputation, credit, and œconomy of the former proprietor. A comedian cannot diſtinguiſh himſelf, unleſs he be well acquainted with the ſtage. He muſt enquire how his ſeveral predeceſſors acted their parts, and by what means they obtained the applauſe of the audience. And what is man but an actor? The world is a theatre, and there is hardly an inſtance of one, who may not avail himſelf of the example of his predeceſſors, in the art or ſcience he profeſſes, or in the ſtation he fills.

Thus the knowlege of God, of moral truths, and of hiſtory, are the three principal points to be purſued in their order. But as the repetition of the ſame labor is apt to become tedious, and the underſtanding of man is, beſides, capacious enough to comprehend ſeveral objects at once, theſe ſerious employments are intermixed with inſtruction in various arts; with bodily exerciſes, which contribute much to a graceful appearance, by forming the body into an eaſy pliant geſture, and with leſſons of good-breeding, that is, of the attention we ought to pay to each other, in order to render converſation cheerful and pleaſant.

This is a general view of the office of a governor, and if he leaves his charge well inſtructed in theſe ſeveral branches, he certainly merits both thanks and applauſe. Yet this is inſufficient for him, who is entruſted with the great charge of educating a prince. A new and important duty demands his attention, at the very point where the duty of other governors ends. After he has taught his prince to be a man, he is further bound to inſtruct him, how he may worthily ſuſtain the dignity of a chief ruler over other men.

The duties of a citizen are not ſo extenſive as thoſe of a king or a ſovereign prince. They are to be inſtilled with much greater

delicacy, and the man who, unſollicited, aſſumes the office of accompliſhing a prince, is in danger of attempting a taſk to which his abilities are not equal. Whereas he, who is called to this important office, and attends it from mere principle of duty, is not only improving the perſon and character of the prince, but is promoting the happineſs of whole nations, and perhaps of the whole world. The fate of many kingdoms is frequently in the hands of a ſingle king. Peace and war, the welfare and the diſtreſs of multitudes, the happineſs and the miſery of many ſubjects, may all depend upon his will and pleaſure. The vices which beſet a prince, in order to ſeduce him, are obſtinate and artful, in proportion to the number and importance of the virtues which it behoves him to poſſeſs. The man who is converſant merely within his own ſphere, has many opportunities of checking and ſuppreſſing his ſelf-love. He meets with many perſons who diſcover to him his weakneſs, and reproach him for indecencies; there are few who will vindicate either, or interpret them favorably. But a prince, and one who derives great power from his birth, is ſurrounded by flatterers and adorers, even in his cradle, and is therefore eaſily miſled into pride, a vice which eclipſes all his good qualities.

The

The faults of other children are imputed to themſelves. But in the caſe of a prince, the whole burden falls upon him who had the care of his education. The reproach is attended with great anxiety of mind, and the man who, at his firſt entrance upon his office, was eſteemed the happieſt of all men, has often the ſevere mortification and grief, to experience, that all his care, his pains, and his vigilance, are fruitleſs.

The merit of planting and watering is inconſiderable; but, praiſed be his name to whom we owe the increaſe. He hath ſo abundantly bleſſed the labor of thoſe, to whom your ROYAL HIGHNESS's infancy is intruſted, that they need not tremble at the apprehenſion of public reproach.

You are now almoſt arrived at the ſpring of youth. Let me intreat you, SIR, to preſerve your purity of heart, and to watch diligently over your tender mind, that, when you reach the ſummer of life, you may enjoy the maturity of thoſe fruits, which are now in full bloſſom.

There are four tribunals at which it will be incumbent upon me to give an account of my conduct.

Firſt, the clear and penetrating ſcrutiny of their Majeſties. The aſſiſtance I receive in my office, from their admirable example,

renders me the more ſtrictly accountable for my ſucceſs.

In the next place, I am to undergo the judgment of the kingdom, and of all the preſent and future inhabitants of it. However, I flatter myſelf, they will do me more honor than I deſerve, for it requires but little ſkill or labor in the huſbandman, to cultivate a fertile land.

My third and moſt infallible judge—if the preſumption were not too great, I would beg your ROYAL HIGHNESS to gueſs, who is the ſtricteſt and moſt enlightened judge of my conduct? It is YOURSELF, SIR; you are beſt acquainted, under God, with the diſpoſition of my heart. You know the faithful admonitions I have given you in private, in your cloſet. I appeal to yourſelf, SIR, if ever I ſowed the leaſt evil ſeed in your tender heart; if I have, may the poiſonous juice of it deſtroy me, and return into my own ſoul. You know beſt, SIR, how far my own life has been exemplary, and whether I have ever enticed your ROYAL HIGHNESS to an evil act, by any thing offenſive in my example.

Thus, SIR, I ſubmit myſelf to the ſtricteſt judgment your ROYAL HIGHNESS can paſs upon me, as the moſt glorious reward I can expect for my faithful ſervices.

The

The fourth and laſt judgment I am to undergo, is the judgment of God, which is the chriſtian's comfort and encouragement againſt the unjuſt cenſures of men. I need not appeal, in particular, to his divine juſtice, for it is inſeparable from his perfect, incomprehenſible being. I rather chooſe to implore his mercy, in favor of your ROYAL HIGHNESS, that he would exalt you, as the token of a covenant betwixt him and his people. I remain, till death,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful ſervant,

Leckoe,
June 13, 1753.

C. G. T.

LET-

LETTER XXXI.

SIR,

I Received your ROYAL HIGHNESS's moſt gracious letter, of the eleventh of this month, with inexpreſſible joy, on my journey to the Trollhætta. It gives me great ſatiſfaction, SIR, to hear that among the reſt of your hiſtorical ſtudies, you are advanced as far as the firſt Punic war, in which, during the ſpace of twenty years and upwards, the jealouſy between Rome and Carthage cauſed an immenſe effuſion of blood.

Your ROYAL HIGHNESS is likewiſe pleaſed to name thoſe characters, which in a period of two hundred years, before the commencement of that war, beſt deſerved your notice.

Coriolanus lived near five hundred years before the birth of our ſaviour. He was a celebrated Roman general, but he eclipſed all his glory, by going over to the Volſcians, implacable enemies to Rome, in reſentment of the exile, to which he was innocently ſentenced, at the motion of Decius, who was at that time tribune of the people, or guardian of their rights. This treacherous deſertion ended with the loſs of his life, when upon

upon the affecting and juſt repreſentation, of Veturia, his mother, and Volumnia, his wife, he regretted the ſtep he had taken. The Romans afterwards honored his aſhes and his memory, by a general mourning among the Roman ladies, and by a temple erected upon the ſpot, where he was murdered in an inſurrection of the Volſcians. It appears from the hiſtory of thoſe times, that his policy conſiſted partly in ſparing the eſtates of patricians, amidſt his devaſtations, by which he inflamed the hatred and ill-will of the people againſt the ſenate.

The Romans were actually caught in the ſnare, and ſuffered greater diſtreſs from their own diviſions, than from the rebellious arms of Coriolanus. For diſcord is eaſily raiſed, but with difficulty extinguiſhed. It is beſides obſervable, that the commonwealth might long have enjoyed his faithful ſervices, had calumny and envy been defeated betimes.

Camillus, the conqueror of the Veji, withdrew into a voluntary exile, to avoid the injurious meaſures of his perſecutors. But the love of his country brought him back, in a time of public diſtreſs, and he continued to ſerve the Roman ſtate, to a very advanced age.

There are, if I miſtake not, in the family of the Claudii, two of the name of Appius Claudius, who have obtained a place in hiſtory;

tory; the one, a vicious man, who, at the abolition of the decemvirate, refuſed to reſign his office, and by that means introduced a total change in the form of government; the other, tho' blind, inſiſted upon being led into the ſenate, in order to oppoſe a peace with Pyrrhus, which he thought unſeaſonable.

Fabricius, a Roman conſul, deſpiſed both the gold and the menaces of Pyrrhus, tho' his own circumſtances were very low. This was certainly a laudable conduct; but it was, at the ſame time, an inviolable duty, not to be moved, either by rewards or threats, to betray his country.

The whole life of this Fabricius, is a courſe of brave exploits, and fortunate adventures, which were accompanied however, with much pride and oſtentatious words. His character, like that of many others, was a mixture of ſome good, which deſerves imitation, and much evil, which ought to be ſhunned.

Pyrrhus the younger, king of Epirus, who lived about three hundred years before the birth of Chriſt, was at open enmity with the Romans, and in alliance with their enemies. There was in his time a famous commander, who was at laſt defeated by Curtius Dentatus, and, after having eſcaped many greater dangers, was killed by the fall of a tile at Argos. This officer left a warning to all kings, not

to

to rely too ſecurely upon fortune, but to be temperate in victory, and provident in ſucceſs; tho' the circumſtances of the times, and the averſion of the enemies to peace, might apologize very ſtrongly for his conduct. He left ſeveral uſeful military maxims, and this among the reſt, that it is better to open a way for the enemy's flight, than to purſue him too eagerly. The inconſiſtency of his own meaſures with this maxim, is an argument, that men do not always practiſe that, which in theory they judge moſt expedient.

I thought myſelf under the neceſſity of ſhewing your ROYAL HIGHNESS, by theſe ſhort obſervations, that five of the illuſtrious perſons, mentioned in your moſt gracious letter, are not abſolutely unknown to me.

In my preſent country-retreat, I am quite deſtitute of the aſſiſtance of books, and can only conſult a worn-out memory, which is the more unfortunate for me, as my attention has, during a laborious life for thirty years paſt, been rather directed to the preſent, than the ancient courſe of the world. I muſt therefore beg your ROYAL HIGHNESS to pardon any miſtakes, and hope, that with the aſſiſtance of books and learned men, you will condeſcend, and think it worth the pains, to correct, for your own uſe, any errors of mine.

But to come to the immediate ſubject of your ROYAL HIGHNESS's letter; I muſt ſubſcribe moſt heartily to your opinion.

The moſt intolerable of all vices are, an inordinate ambition, and a fooliſh pride, which induce men to think, they have a right to aſpire to every thing, without once reflecting, how much is their due. The more exalted a man's ſtation is, the more mean and unworthy are theſe vices. They are generally objects of ridicule and contempt in private men, and leſs dangerous, becauſe they may be eaſily ſtifled, by various laws and regulations, and by the proper exerciſe of power. It is beſides our happineſs, not to live in the times of which your ROYAL HIGHNESS ſpeaks, when every man grounded his ambition in violence. But, in kings and princes, they are dangerous vices; for they are better poſſeſſed of the means of exerting them; and if we could take a ſingle comprehenſive view of all the ruins of kingdoms, deſolated by the ambition of their ſovereign, the earth would appear like a deſert, and the waters would ſeem to be colored with blood. And yet, there is not a greater criminal, than the man, who ſacrifices his country, either to his ambition, or his revenge. His character is at an immenſe diſtance from that of the conſcientious man, who, rather than involve his country in the

leaſt diſtreſs, freely denies himſelf the rewards, which he preſſingly needs, and condemns himſelf to ſolitude, when he is no longer in condition to be of uſe to his country.

The farther you advance in hiſtory, Sir, the more inſtances, alas! will occur to you, both in ancient and modern times, of the failings, infirmities, malignity, and wicked conduct of mankind.

You will there obſerve, with a juſt concern,

That the ambitious man has commonly ſuſpected others of being under the influence of the ſame paſſion;

That the man, who never had even an opportunity of ſerving the public, yet flatters himſelf, that he poſſeſſes a ſuperlative degree of merit;

That a perſonal deſire of revenge has put man upon the uſe of every means, to gratify that paſſion;

That the hiſtories of all ages abound with inſtances of the calumnies, oppreſſions, and perſecutions, which are the genuin off-ſpring of a ſpirit of party;

That there were always ſome contemptible, tho' dangerous perſons, who have endeavored to alienate the minds of princes from their ſubjects;

That one ſubject has frequently, from private motives, haraſſed another, and for want

want of lawful methods of oppreſſing his fellow-ſubject, has had recourſe to ſecret arts and falſhoods, to render his fidelity ſuſpicious, and ſo to attack his honor in the tendereſt part;

That hiſtorians have, from mercenary and ambitious views, often wreſted hiſtorical facts, and inverted their cauſes.

Indeed, it would be too tedious to exemplify, by inſtances, the great corruption of the world in all ages. To ſee it generally reformed, is rather ſubject for wiſhes than hopes.

The ſafeſt conduct for the reader is, to be detained as little as poſſible, by the miſchievous practices of wicked men; and, on the contrary, to enjoy the contemplation of thoſe virtuous characters which are abundantly recorded in hiſtory, and which may ſerve as examples to us. Such, for inſtance, are the characters of thoſe who rewarded faithful ſervices; of thoſe who promoted union and harmony; of thoſe who deſpiſed the groundleſs aſperſions of ſlanderers; of thoſe who never pronounced judgment without a previous examination of the crime; of thoſe who have granted an equal and conſtant protection to their ſubjects, from the higheſt to the loweſt; of thoſe who have diſtinguiſhed every day of their lives by ſome act of clemency; of thoſe who have ſhewn a tenderneſs for every affliction incident to the human

human heart; of thoſe who have been temperate in their language, and the more power they poſſeſſed, have been the more gentle in the exerciſe of it; of many more, who were particularly endued with thoſe royal and princely qualities, which are worthy of your ROYAL HIGHNESS's rank. Such are,

Coriolanus, who deſpiſed every other enjoyment, in compariſon with the ineſtimable pleaſure reſulting from the practice of virtue; for the only thing he deſired, after gaining a conſiderable victory, was the liberty of one of his friends, who had been taken priſoner in the battle;

Auguſtus, who, by clemency and kind remonſtrances, won the hearts of conſpirators;

Titus, who conſidered the day as loſt, on which he omitted doing ſome good;

Lewis IX. who was barely arrived at years of maturity, before he demonſtrated, to all ſovereign princes, the poſſibility of reconciling a conſummate policy with a ſtrict undeviating juſtice;

Lewis XII. who ſo magnanimouſly rejected the counſel of vindictive men;

Charles XII. who, throughout his life, amidſt all the trials his patience underwent, never wounded the heart of a ſubject, by a ſingle expreſſion of bitterneſs.

But the number of theſe illuſtrious characters is infinite, and I will not detain your ROYAL HIGHNESS with the mention of more.

I ſubſcribe to your opinion, SIR, that the ſervices of a ſubject to his king and country are abſolutely his duty, for which he cannot demand a reward. But your ROYAL HIGHNESS will permit me to offer my ſentiments freely on this ſubject, as they proceed from the beſt intention.

All public ſtipends muſt be allotted in ſuch meaſure, as to afford a ſufficient maintenance for the ſervants of the public. They are, in general, ſmall, but proportioned to the importance, rank, and difficulty of the ſervice. The diſtributive power has always thought this a full diſcharge of juſtice, becauſe, in an extenſive country, moſt perſons undertake an office, merely from the want of ſome other proviſion, or of ſome other employment. But, beſides mere ſervices, there are merits which ſeem to be intitled to rewards, if a king would encourage his ſubjects to devote all their thoughts, their powers, and their fortune, to the honor, advantage, and ſupport of his kingdom.

The appointment of a marſhal of France, if I remember right, doth not exceed twelve thouſand livres, in times of peace. Yet marſhal Saxe enjoyed, by the favor of the king,

king, and in reward of his merit, an annual penſion of an hundred thouſand rix-dollars.

Thus it is at all times equitable, that men in office ſhould receive their ſtipend, and men of merit their reward.

Penſions, governments, grants, external marks of honor, and the like, were not invented for favorites, but were eſtabliſhed for the benefit of thoſe, who had diſtinguiſhed themſelves by true and upright, faithful and beneficial ſervices, and in the courſe of their ſervice were become meritorious.

A king, whoſe government is rightly adminiſtered, diſcharges no more than his duty; but he would have juſt cauſe to be diſpleaſed, if the world ſhould deny him the praiſe, and his ſubjects with-hold the gratitude indiſputably due to his merit. The ſentiments of all men are much the ſame with thoſe of kings, and your ROYAL HIGHNESS would be too hard a maſter, if you did not confer rewards upon the man who deſerves them. I am rather firmly aſſured, SIR, that you will approve the ancient law among the Chineſe, by which that delicate branch of juſtice is expreſly enacted and enforced.

Before I conclude this letter, which I have the honor moſt humbly to addreſs to your ROYAL HIGHNESS, I cannot diſſemble the joy I feel, SIR, in obſerving, that you will very ſoon write a ſettled hand. It is

uſual, at your ROYAL HIGHNESS's age, to write the concluſion of a long letter much more negligently than the beginning. But, in the letter I have before me, the concluſion is much better writ than the beginning. And I am perſuaded, whoever ſees it, will judge the whole to have been written by a perſon arrived to mature age. My joy is ſtill greater, to find a perfect connexion throughout the letter. If you continue, SIR, to make this progreſs, your ROYAL HIGHNESS's accompliſhments will not be inferior to thoſe of the perſons who have the honor of inſtructing you.

The ſolidity of ſentiment contained in this your firſt ſerious letter, and expreſſed by words the beſt choſen for the ſubject, without a ſingle error, either in the writing or the compoſition, muſt and will be a memorial in honor of your ROYAL HIGHNESS for many years, and as durable as the devotion with which I remain,

Your ROYAL HIGHNESS's
moſt dutiful and
moſt faithful ſervant,

Leckoe,
June 23, 1753.

C. G. T.

LET-

LETTER XXXII.

SIR,

IF I am not miſtaken in my calculation, this letter will be delivered to your ROYAL HIGHNESS on the 6th of July. Bleſſed be the day which is diſtinguiſhed in the Calendar by the glorious name of GUSTAVUS.

It gives me pleaſure to remember the joy with which every heart in Sweden overflowed, when, in the year 1746, the wrath of heaven was appeaſed, and, after long delays, the Swediſh throne was at length re-eſtabliſhed. It appears to me like the riſing of the ſun, after a dark night, when every vapour is diſpelled, the waters look cheerful, and the huſbandman rejoices. Such was the glorious day, when, after a deſpair of ſixty years, the light of divine mercy ſhone upon us, and your ROYAL HIGHNESS ſprung up, a new branch from the Swediſh root. Thanks to the ſame divine goodneſs, you are not only ſprung up, but have already withſtood the ſeverity of ſeveral winters.

Providence has determined your days; but we hope and truſt it is to a period very remote. But, my dear Prince, your heart

is now in your own hands. The Almighty Creator has bleſt you with a faculty of receiving the impreſſions of a good education. Now is the proper time to ingraft good qualities upon your mind. The principal are, fervent piety, zeal againſt the enemies of God and their country, conſtancy in adverſity, benevolence towards all, particularly the ſubjects of Sweden.

I am ready, SIR, to touch your tender heart. It is your part to preſerve a delicate ſenſibility. The heart that is inſenſible is incurable. It is like the eye, which is blinded by a cataract. Unbounded power is uſeleſs, unleſs we feel the cares which torture other men. May your heart, SIR, immediately receive the impreſſion of a ſubject's diſtreſſes. But if an enemy invades your dominions, may it be hard as ſteel, and invincible. Then may you follow the ſteps of GUSTAVUS, and be as great and as victorious as he; gentle and humane at home, brave and warlike in the field.

It is of the utmoſt conſequence, SIR, that humanity ſhould be the chief ſpring of action within your breaſt; for a court is always infeſted by ambitious men, who endeavor to build their ſucceſs upon the ruin of others, and are mortified to ſee their prince impartial in the diſtribution of his good graces, for theſe it is their ſtudy to con-

fine

fine to very few favorites. Such men are, in particular, enemies to virtue, and perſecutors of thoſe who practiſe it. Away with the ſwarm of the envious and ambitious, who, being void of virtue, are enemies to merit. Let innocence be ſecure of protection, and let every child live unmoleſted under the eye of his parent.

However, I have no apprehenſions of this ſort. Your magnanimity, SIR, aſſures me, that you will love thoſe who have been devoted to your ROYAL HIGHNESS from their cradle, and are all ready to ſacrifice their lives in the ſervice of their prince. I am rather apprehenſive, leſt your heart ſhould be too eaſily allured by temptations of another kind, which it is more difficult to reſiſt. This muſt be the work of time and experience, for I am at a loſs for an antidote to preſcribe.

If ſome bewitching glance, which rules with an unlimited ſway over all ranks of men, from the ſhepherd to the king, ſhould penetrate your royal breaſt, then be mindful of your fame, and dread the victory of paſſion over reaſon.

Next to piety, and a paternal care for all the ſubjects of the kingdom in general, juſtice is an indiſpenſible quality in a prince. Juſtice is not ſubject to arbitrary will and

pleaſure. A monarch may oppreſs her, but he cannot freely rule over her. If he perverts her according to his own caprice, he imprudently removes one of the corner-ſtones upon which his throne is built. Let not the annals of your reign, SIR, be ſullied by the memory of any unjuſt or illegal ſtep. Let not innocence be depreſſed, nor iniquity triumph. Let not your ears be open to the man, who hates and calumniates his neighbour, and attempts to make his prince take a part in his private malevolence. Let not a ſingle good ſubject be excluded from your favor, for the diſpleaſure of a good king is a grievous calamity, and ends in anxiety and deſpair.

Valor is a virtue which I need not recommend to your ROYAL HIGHNESS; it is natural to the blood which runs in your veins. May the Almighty arm you for war in the fear of his name, and in obedience to his will. The warlike metal, the produce of our mines, will ſome time immortalize my Prince, when the ſword is brandiſhed in his hands, and pointed at his enemies, in the cauſe of God and juſtice, and in the defence of his people.

I beg your ROYAL HIGHNESS would receive the profeſſors of the liberal ſciences under your peculiar protection. Let your own

own glorious exploits furniſh them with ample and delightful matter for the exerciſe of their abilities. Let your life be unblemiſhed, and you will infallibly ſucceed in the purſuit of honor; your glory will be raiſed, in the ſight of your people, to the higheſt pitch of human perfection. Whilſt you endeavor to be at peace with yourſelf, you cannot be diſappointed of the favor and good-will of mankind. Let virtue be exalted by your example, and under your protection, and let your power be diſplayed in the ſuppreſſion of vice and wickedneſs. Let your favor and confidence be conferred upon merit, and you may reſt in peace, after the heat and burden of the day. Let your converſation be in heaven, for you will there gain an incorruptible crown of honor, after having been an honor to your kingdom, the admiration of the world, a terror to your enemies, and a father to your people.

Thus I leave your ROYAL HIGHNESS in the temple of virtue. May ſhe direct your courſe in the right path! May the higheſt of all human happineſs be allotted to you! May your morning be bright, and your evening ſerene! and when you are ſatiated with temporal glories, and your ſoul aſpires to eternity, then may it be bleſſed and reunited to its Creator! But may the luſtre

of

of your virtues continue to enlighten your posterity, and may the sceptre of this kingdom be swayed by them to the latest ages!

This is the wish and prayer of,

Your ROYAL HIGHNESS's

most dutiful, and

most faithful servant,

Lekoe, June 30, 1753.

C. G. T.

LET-

LETTER XXXIII.

SIR,

YESTERDAY being the ſixth of July, the little unſettled family at Leckoe, were revelling under green tents, and drinking your ROYAL HIGHNESS's health in full and ſparkling glaſſes.

We had not, as the uſual phraſe is, the *honor* of doing this, for we eſteemed it a joyful privilege annexed to our faithful ſervice. Our revels were not intemperate, for they were ſuited to our years, our regular courſe of life, and our invariable zeal, which devotes us equally to your ROYAL HIGHNESS on all days; but our joy was hearty and ſincere. We were ſurrounded by our friends and domeſtics. The former we ſtrove to entertain in great ſimplicity, with very little more than neceſſaries; and we raiſed the ſpirits of the latter by kind and familiar condeſcenſions. But we had not the leaſt ſhare of merit in their joy; for the name of the day inſpired them; and when the ſun communicates heat, fire becomes ſuperfluous.

A wiſe maxim prevails in France, that the happieſt life is to be found in the boſom of one's own family, *(dans le ſein de ſa famille.)*

There

There is undoubtedly great truth in the maxim, for I do not limit the word family to ſuch of my neareſt kindred, as are either watching for my ſpoils, or think themſelves obliged to attend me twice or thrice a-year, as penſioners. My upright friends are my neareſt relations; tho' among theſe I give the juſt and natural preference to ſuch, as have claims of conſanguinity. Accompanied by theſe friends, I walk unarmed, uninterrupted, careleſs and bold; I apprehend neither attack, nor diſturbance, nor vexation, nor ſnares, nor miſrepreſentation.

If I chance to utter a good thought, it is immediately extolled, and kept up like thoſe light globules of water, with which children divert themſelves, in their years of innocence. If I chance to vent a peeviſh or a thoughtleſs expreſſion, my friends are too benevolent to conſider it as more, than a mere ſound. No day of rejoicing is ſucceeded by a ſorrowful morning. Every hour paſſes away in the ſame ſerene and cheerful tranquillity. A little bird or an inſect, excites our grateful admiration of the Creator. But it muſt be an extraordinary diſaſter, that interrupts our peace, or affects our patience; for we ſeem to be born for the mutual comfort of each other. We are none of us officious meſſengers of bad news; but if an event ariſes, which may rejoice the heart of any one of

our

our friends, then we contend for the pleaſure of giving him the firſt tidings. We know of no clouds, but ſuch as either refreſh or threaten our plants. The darkneſs of the night we paſs away in ſleep. and make uſe of the light of the day, in magnifying the ſun of life, in a courſe of rational converſation, and in alleviating the burden of our neighbour, that we, in our turn, may at laſt lay down our own burden, with all the joy of weary travellers; and exchange an even courſe thro' life, for unchangeable bliſs in heaven.

What is your ROYAL HIGHNESS's opinion of this manner of life? you cannot conceive a happier, and are therefore perfectly happy yourſelf, in the poſſeſſion of theſe joys.

We, that are under the neceſſity of having recourſe to others for help, in our narrow ſphere, muſt labor to acquire the relations and friends, which your ROYAL HIGHNESS derives from your birth. Your amiable name is written in every heart. You live in the boſom and in the arms of none but relations and friends. Your principal inheritance is your name, and the care of a tender parent is your moſt acceptable duty. If you diſcharge this calling properly, you will enjoy the calm tranquillity of the happieſt private man, in the midſt of your moſt important cares for the ſtate. Your days will be

bleſt,

bleſt, and your end will be honored with tears.

I have termed this great and noble prerogative, a calling; but there is in this reſpect, ſome ſimilitude between our temporal and ſpiritual ſtate. Thoſe only are the elect, who take due care of the ſeed-time, the growth, and the harveſt.

Your ROYAL HIGHNESS can never imagine, that your birth, which has exalted you to the rank of a ſovereign prince, gives you an inconteſtable right to the affections of your people. Theſe muſt be acquired, and indeed it is not difficult to acquire them, for the foundation is already laid by oaths of allegiance, by the fidelity of the people of Sweden, by your royal blood, and by the care of your inſtructors. Piety, mercy, and juſtice, are the beſt materials for the ſuperſtructure. If you commit yourſelf wholly to the protection of theſe, time, the great conſumer of all things, muſt leave your illuſtrious name, and the eternal devotion and confidence of your family and friends, exempted from its corroding powers. It is with deſign that I ſay, the confidence, for he is an unhappy prince, whoſe preſence only makes an impreſſion, and doth not excite any confidence.

I am ſo fully convinced of your ROYAL HIGHNESS's magnanimous reſolution, that I

cannot forbear applying the words of Ovid in his wish to Germanicus;

Di tibi dant annos! a te nam cætera sumes.

May providence lengthen your days; your virtues will convert them to the best use.

I remain with the most profound respect,

Your ROYAL HIGHNESS's

most devoted and

most faithful servant,

Leckoe,
July 7, 1753.

C. G. T.

LET-

LETTER XXXIV.

SIR,

I Have been often apprehenſive, leſt my letters ſhould be too moralizing and ſerious. A few days ago, ſome papers fell into my hands, which were written by M. Fontenais to the duke of Chartres, who was afterwards duke of Orleans, and regent of France, during the minority of the preſent king Lewis XV. I was convinced by theſe papers, that ſubjects of the moral kind are the fitteſt and the moſt important of any, that can be ſent to a young prince.

I am very ſenſible, your ROYAL HIGHNESS underſtands French, but being ſtrongly partial to my mother-tongue, was willing to make a trial, how far it is poſſible, to preſerve, in a tranſlation, ſome degree of the force, peculiar to the elaborate conſtruction of the French language.

If it be your ROYAL HIGHNESS's pleaſure to compare them, I ſhall tranſmit the original, as ſoon as I have the honor to receive your commands, for I have only omitted it now, from an apprehenſion of diſguſting your ROYAL HIGHNESS, by interrupting

your ſummer diverſions with too many papers.

I flatter myſelf, I need give no other proof how little I eſtimate my own labor, than this, that I incloſe a letter which excels all mine, both in language, and in the importance of the contents. Hiſtory muſt determine, how far the duke of Orleans followed every part of the good advice here given him. He was a prince of great merit, but not exempted from ſuch failings, as plainly ſhewed, that the beſt admonitions do not, in every caſe, produce their effect.

It is not to be expected, from the condition of human nature, that we ſhould always enjoy the fruits of our labor. The wiſe diſpoſition of providence doth not conſtantly concur with that, which ſeems beſt to our fallible judgement. The huſbandman is ſometimes diſappointed of his harveſt, after the labor and fatigues of a whole year. It is often a mortifying pain to him, who undertakes the education of youth, to find the ſucceſs not anſwerable to his care and vigilance. However, he may reſt contented, if his conſcience doth not reproach him, and if his labor be not rewarded with ingratitude.

I bleſs God daily, whilſt I ſee your ROYAL HIGHNESS improving in every good quality;

and my care is amply rewarded by the favor of their majeſties.

I rely, with the utmoſt confidence, upon the juſtice of the Almighty, when I appeal to him, in my approach towards the grave, as a witneſs of the purity and uprightneſs of my zeal for your ROYAL HIGHNESS's honor and happineſs; and I remain, with a never failing devotion and reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt obedient ſervant,

Leckoe,
Jul. 14, 1753.

C. G. T.

LET-

LETTER incloſed in the former.

TRANSLATION *.

SIR,

"THE campaign being now almoſt ended, I pleaſe myſelf with the hopes of ſeeing your ROYAL HIGHNESS return with that glory and reputation, which, of all other objects, is the beſt ſuited to your taſte. I hear from the army, SIR, that you have been affable with dignity, and polite with diſcretion; that you ſpoke in the council of war with great underſtanding and reſolution, and yet ſubmitted to the opinion of the moſt experienced men. You ſaved the life of an unhappy man, a very proper object of your compaſſion, who was induced, by mere infirmity to deſert his colours, and was not ſufficiently acquainted with the heinouſneſs of his crime. I am almoſt aſſured, SIR, that you will be as acceptable at court as you was to the army; and I have obſerved the courtiers to be very much at your devotion. But let me recommend it to your ROYAL

* This is taken from the Swediſh tranſlation, the French original not being in the hands of the tranſlator of theſe letters.

HIGHNESS not to rely too much upon them. The court is the ſeat of changes. I have there ſeen perſons treated with contempt, who were, not many days before, celebrated and extolled. Hitherto, SIR, you have been pretty ſecure of popularity, on account of your age, your royal extraction, and your engaging manners. But now the world will expect to ſee ſome of the great exploits, which are almoſt incumbent upon you. Your character will be more nicely examined, and men of great penetration and little candor are watching your conduct. You will therefore endeavor, SIR, to diſcountenance the levity of the court, and to ſilence the ſpirit of calumny, which prevails among courtiers. I know of one method, which I can recommend as infallible; it is that of becoming yourſelf a perfectly honeſt man. The character of ſound integrity has been adjudged, from the earlieſt antiquity, by the wiſeſt and beſt of men, to be the moſt amiable, and the moſt honorable, of all human characters. The ſureſt means of acquiring it, is to be fervent in the purſuit of it; and to ſearch out and win the friendſhip of thoſe, who ſtand higheſt in the opinion of the public; to attend to them; to encourage them to communicate their knowlege; and to entertain an inſatiable deſire of applying it to the beſt uſe. If you purſue this method, which I recom-

mend with the beſt intention, and ſpend your time in the converſation of honeſt and ſenſible men, you will ſoon adopt their opinions, imitate their manners, and daily improve in ſome excellence. You are ſenſible, SIR, how great an undertaking it is, to make a judicious choice of friends. It is not ſufficient, that their will and their intention be good, if the heart be evil; for, in this caſe, you will be diſappointed in your expectation, for they will deceive you; they will inſinuate into your mind falſe principles, and pervert your natural qualities.

May I preſume to beg, SIR, that you would not entirely lay aſide your books. They will ſerve, at the ſame time, to amuſe, and to embelliſh your underſtanding. But the writings I would chiefly recommend, are thoſe, which give you a knowlege of yourſelf, as well as of other men. The moſt intereſting knowlege of a prince, is, the knowlege of mankind. He muſt learn to penetrate into their hearts, to be converſant with them, to cultivate their love and eſteem; and to diſtinguiſh nicely, how to make the beſt advantage of each man's abilities. He muſt particularly guard againſt that deteſtable conduct of levelling honeſt men, with thoſe, who have neither honor, nor honeſty; and this error he commits, when he receives them both, without any mark of diſtinction. It is an error more unpardonable in princes, and

yet more frequent among them, than other men. A prince, who is prodigal of his confidence, and incautious in his converſation, involves himſelf in more difficulties, than he apprehends. His favor decreaſes in value among honeſt men, when he profuſely ſquanders it upon little minds.

I had almoſt ſaid, that a prince, who doth not ſtudy to know mankind, cannot have the credit of conducting himſelf rationally. He miſplaces every thing; he gives to one man, what is due to another, and diſtributes rewards and favors at random. Whoever devotes himſelf to the ſervice of ſuch a prince, is an adventurer in a lottery. A prudent man never plays at ſo hazardous a game. It would be too great a ſtake, to expoſe the fruits of his labor, and life, to a mere chance. A prince, who conducts himſelf ſo very indiſcretely, is hardly fit for converſation. He is rather in danger of ſinking into that low ſtate of mind, which renders the beſt company tedious, diſpoſes him to receive wit and good ſenſe with coldneſs and indifference, and to laugh moſt heartily at follies and ordinary conceits.

I have known ſeveral perſons of diſtinction, who were uneaſy at hearing a work of genius read. They ſaw themſelves reduced to the neceſſity of conſulting other mens looks, for the judgment they were to form. So crude an underſtanding as this, would be a

a diſgrace to a man of inferior quality. How infamous then muſt it appear in the character of a prince!

The talents for converſation, which I hope will diſtinguiſh your ROYAL HIGHNESS, are, probity of heart, a good diſpoſition of mind, and a knowlege of whatever is decent and pleaſing. I have already mentioned, and cannot too often repeat it, that the only method of acquiring theſe talents, is, by diligent obſervation, by reading the beſt books, and by frequently converſing with honeſt men. If you neglect this my upright counſel, SIR, you cannot make a conſpicuous figure, notwithſtanding your great and illuſtrious extraction; you cannot be acquainted with thoſe neceſſary and ſolid maxims, by which you acquire an inſight into the real nature of things, diſcover their real worth, diſpoſe them in their proper order, and form a right judgment, where to give the preference.

Without this accurate knowlege, SIR, you cannot have light ſufficient, whereby to diſcern your own intereſt. If your heart is not diſpoſed, as it ought to be, you cannot form a ſteady and manly reſolution, to follow, on all occaſions, the dictates of your underſtanding; and, in that caſe, your integrity muſt be in danger. If you are not perfectly acquainted with whatever is decent and pleaſing, you will be thought unpolite, and be ranked among thoſe, who are juſtly ſtiled low com-

pany. All your words and actions will ſavor of this meanneſs, and you can never poſſeſs that gracefulneſs of manners, which completes a worthy character. A wiſe prince will not ſtudy to be facetious; for this would, in ſome meaſure, detract from his dignity. He will endeavor to pleaſe, and I ſhould wiſh him poſſeſſed of a cheerfulneſs and vivacity of mind, under the direction of a ſolid and clear underſtanding, which is always acceptable, and never offenſive.

In order to become popular, it is neceſſary to conform to the characters and circumſtances of the men, with whom we converſe. Oſtentation of learning would diſguſt, in ignorant company, and a joyful countenance would appear impertinent in the houſe of mourning. Princes who aim at popularity, are obliged, as well as the reſt of mankind, to conform themſelves to thoſe, whom they condeſcend to honor with their company. And to render the prince, whoſe character is thus accompliſhed, perfectly amiable, let him not boaſt of his talents, but ſtudy as it were to conceal them, by an eaſy unaffected deportment.

Your Royal Highness has been frequently adviſed to good breeding, particularly by the ladies. I commend the advice, and ſee the great uſe of it; but apprehend, it may not be ſo eaſy in practice. I have known ſeveral perſons who have imagined themſelves

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civil and well-bred, but were not ſo in fact. They furniſhed themſelves with certain forms of ſpeech, introduced by cuſtom and faſhion; but knew not, that true politeneſs conſiſts in ſtudying the pleaſure of thoſe, with whom we converſe, in diſcourſing of ſuch matters, as ſuit their underſtanding and circumſtances; and in endeavoring to give them cauſe to be pleaſed with us, and with themſelves. All this requires much inſight and knowlege of the world.

You are convinced, SIR, of the neceſſity of practiſing every virtue; and that the union of all the virtues, in one and the ſame character, is that which conſtitutes the great man. It would be tedious to recite them all, and I think I have treated of the principal and moſt conſpicuous virtues, in my former letters. But there are ſome, as eſſential and indiſpenſible, upon which I have but ſlightly touched. It is impoſſible to eſteem the man, however extraordinary his parts may be, who is deficient in veracity, honor, taciturnity, friendſhip and gratitude. Is it poſſible to live in ſafety with the man who never utters a word of truth? Is it poſſible to carry on intercourſe with one who is perfidious, who violates his vows and his promiſes, who is wavering in confidence, who reveals ſecrets intruſted to him, and, without the leaſt thought, divulges affairs of the greateſt and of the leaſt importance, and, which is yet more infamous,

makes

makes uſe of the open confidence of his friend, in order inſidiouſly to ſtrike at his honor, and undermine his character? It is equally difficult to entertain any eſteem for the man, who is neither to be won by unwearied ſervices, nor by the moſt reſpectful friendſhip; who no ſooner loſes ſight of his moſt faithful ſervants than he forgets them; whether it be from his own natural levity of temper, or from a conſtitutional inſenſibility, or from a proud and arrogant conceit, that he is not obliged to any man living, but derives all that he enjoys from his birth and perſonal merits. Flatterers immediately avail themſelves of this temper of mind, and, when once a prince falls into their hands, it is impoſſible to reſcue him from them. Honeſt and upright men might indeed lend him relief; but he is ſhy of thoſe characters; he will not hearken to any but ſuch as deceive him, conceal his failings, and attribute to him the virtues in which he is defective. Certainly, Sir, you will arm yourſelf againſt thoſe men, who, under pretence of uncommon affection, are your bittereſt enemies, and, inſtead of ſerving, only endeavor to pleaſe you. Their diſcourſe turns chiefly upon pleaſures, and, in order to ingratiate themſelves, they are ready to adminiſter to your paſſions, without any regard to decency or virtue. When they are ſo far advanced as to gain your affection, they will not reſt

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without an abſolute dominion over your heart, and will pervert your favors to the purpoſes of their own pride and intereſt. It is therefore, SIR, that I beg you to be upon your guard; examine narrowly the characters of theſe men, ſtudy to penetrate into their deſigns, and remove them far from you.

They deſerve your hatred as deceivers, and your contempt as men whoſe little artifices give the ſtrongeſt evidence of a low groveling mind. If once you lend them an ear, they will not content themſelves with corrupting your heart; they will make it a point to render the worthieſt men ſuſpicious by calumnies, and ridiculous by indecent ſarcaſms. The only ſecurity they have againſt the danger of a diſcovery, is, the art of rendering thoſe men irreconcilably odious to you.

A falſe impreſſion cannot be avoided with too much caution, by perſons of your ROYAL HIGHNESS's rank, for it may inſenſibly miſlead you to violence and injuſtice. If ever you have unfortunately, SIR, condemned any perſon, without the fulleſt previous examination, thought, and deliberation, I beg you would not heſitate a moment to recal your judgment. Inſtability, in ſuch a caſe, is a virtue much worthier of you than conſtancy.

I cannot encourage you, SIR, to the purſuit of riches, how neceſſary ſoever they may be to a great prince, in order to enable him

to

to exerciſe and diſplay his good qualities. You cannot be deſtitute of riches, conſidering how amiable you are formed by nature, and how exalted you are by fortune. The only object for you to purſue, is true honor, founded in merit, and alone worthy of your labor and ambition. The higheſt honor you can aſpire to, is that of pleaſing the king, who approves and praiſes nothing but what is right and praiſe-worthy. I eſteem it a ſingular happineſs, that, by pleaſing God, you will infallibly pleaſe the king, who will never require any thing at your hands that interferes with true piety and the ſtricteſt juſtice.

So perfect an example before your eyes, is the happieſt of thoſe circumſtances to which you are born. I muſt add to this, the example of your illuſtrious parents. I attended the army when the duke your father made his firſt campaign. No valor was ever ſo ſoon or ſo univerſally diſtinguiſhed as his, for it appeared to be born with him. The forces under his command were always ſo animated by his intrepid courage, as to ſeem invincible. His mild and courteous addreſs captivates every heart that approaches him. Thoſe who have the honor to attend him to St. Cloud, and there to ſee him in his private hours, obſerve in him an invariable benignity and evenneſs of temper. The dutcheſs of Orleans is celebrated by her attendants with ſuch praiſes, as few human characters ever arrived

arrived at, and yet are ſtrictly due to her ſuperior underſtanding; her conſtancy in reſolutions once taken, her open enmity againſt all inſidious artifice and cunning, and her liberal ſympathiſing heart.

Theſe, SIR, are very ſingular aids. They are noble examples. The path is ſo well trod, that I have not the leaſt apprehenſion of your deviating from it.

One ſubject remains, of infinitely greater weight than the reſt. But I have not the lights nor the gifts requiſite for the important taſk, therefore cannot preſume, either to give you a right knowlege of religion, or to inſpire you with the fervor and devotion which ſhould reſult from that knowlege.

I hope, SIR, you will not imitate the practice of moſt courtiers, who entertain a kind of abhorrence of religious men. I can truly affirm, that no converſation is more cheerful and inſtructive, than that which is carried on with a good chriſtian.

There are, even at court, ſome perſons who can inform you of the nothingneſs and vanity of the world, and convince you, that there is no real greatneſs but in God alone; that a prince, without religion, is of low eſtimation; that virtue, under the influence of mere reaſon, is inſecure and ill-grounded; and that the great rule which directs us in the practice of piety, is the only one that can aſſume the character of right and infallible."

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LETTER XXXV.

SIR,

A Collection of all the praiſes that have been beſtowed upon worthleſs princes, would be one of the moſt uſeful and valuable books for the ſervice of a prince. There they might learn how deceitful flattery is, of how little ſubſtance in the eyes of poſterity; and how invariably it has been directed to private intereſt and ſiniſter views, from the beginning of the world.

Every monſter of tyranny, that ſwayed the Roman ſcepter, had theſe golden words, *Pater Patriæ*, or ſome impudent praiſe of the ſame kind, impreſſed upon his coin. Yet, ſince hiſtory has developed their characters, withdrawn the maſk, and aſſigned them their proper rank, theſe very coins are now preſerved in our collections, by way of diſgrace to thoſe emperors, and in memory of the proſtitution of thoſe times.

This abuſe of praiſe hath greatly diminiſhed the value of it. At the expence of a ſingle penny, a miſer may be extolled by an unhappy wretch, for his generous hoſpitable ſpirit; and I forbear to mention, at how ſmall a price, many poets ſell praiſe by the ſheet. What an immenſe quantity of this ware may

be purchaſed by thoſe, who are greedy of it, and have the power of encouraging it, either by pecuniary, or by a variety of other more important rewards. But the more it abounds, the more dangerous it is; and reſembles thoſe opiates, which inſtead of recreating our ſenſes, convert our whole life into one thoughtleſs ſlumber. However, the natural ambition of man, leſſens the weight of whatever may be alleged againſt unſeaſonable praiſe, or ſordid flattery. Moſt of us, thro' want of other praiſe, boldly and openly praiſe themſelves, in their prayers to God. They profeſs a contempt of riches, honors, and fame, and a paſſionate deſire to be delivered from the vanity of the world. But they have hardly quitted the church, before they ſtudy various indirect ways of gratifying their ambition; and, upon the leaſt ſenſation of pain, tremble at the apprehenſion of death.

I am much better pleaſed with the honeſty of the dying Italian, who when his friends comforted him with ſighs and prayers, upon his departure from the world, anſwered, with a broken faltering voice, *Pian piano anima mia!*

Thus flattery and praiſe produce an incurable diſeaſe. Yet, like other poiſon, it may be ſo prepared, by a ſkilful experienced hand, as to become animating to ourſelves, and exemplary to others.

Kings and princes are, in a manner, deſtined

deſtined and conſecrated to hear their own praiſe. But the moſt praiſe-worthy among them, are thoſe who conſider praiſe as a new mode, and duly weigh how far it is proportioned to their conduct and exploits. It is, doubtleſs, that every king, every prince or ſovereign, muſt have ſomething laudable in his character. Even the greateſt tyrant has his hours or moments of benevolence, which he ſignalizes by ſome good act. I am therefore far from cenſuring due praiſe, but I could wiſh to have all flattery conſidered as a daring preſumption, with which one man ſatirizes the character of another to his face.

Erich XIV. deſerved encomiums for his learning, but it would have been folly to attribute to him prudence and wiſdom.

John III. was an amiable prince, on account of his probity, and love of the liberal arts; but it is matter of prudence rather to paſs over in ſilence, than to extol his zeal for true and pure religion.

Charles IX. was brave and valiant; but had the queſtion been put to me, concerning his goodneſs of diſpoſition, I ſhould rather have been ſilent in his reign, than have returned an anſwer.

Queen Chriſtina juſtly deſerves the character of a princeſs of uncommon abilities of mind; but whoever chooſes to pronounce a panegyric upon her, let him not mention a word of her conduct.

Charles

Charles XI. was, in many reſpects, a great king; but if the hiſtorian of his reign had praiſed his liberality, and tender regard for the property of his ſubjects, he would have been guilty of writing a libel againſt the reduction.

Charles XII. merits the title of magnanimous and brave; but if a ſycophant had ventured to aſcribe to him an uncommon degree of caution, he muſt have been received with contempt by a prince of his penetration and integrity.

Thus it is unqueſtionable, that a certain portion of fame may be acceptable and perpetual, and, at the ſame time may be juſtly due; but the hand of a flatterer is the moſt unqualified of any, to inſcribe a monument raiſed to the memory of great men.

I admire the words of Boileau;

Un flateur delicat, n'ébranle point le ſens:
Mais un auteur novice à repandre l'encens,
Souvent à ſon heros, dans un biſarre ouvrage
Donne de l'encenſoir, à travers le viſage.

The ſame poet, who was not apt to be too liberal in praiſe, introduces a poem in praiſe of a meritorious king, with the following lines, in order to avoid the appearance of flattery;

Grand roi, c'eſt mon défaut, je ne ſçaurois flater;
Je ne ſçais point au ciel, placer un ridicule,
D'un nain faire un Atlas, ou d'un lâche un Hercule,

Et ſans ceſſe en eſclave, à la ſuite des grands,
A des dieux ſans vertus prodiguer mon encens.

However, if it be neceſſary to connive at the extravagant praiſe of great men, yet it would certainly be moſt acceptable to the public, if thoſe ſocial virtues were extolled, which do moſt honor to human nature in general. Such are, good-nature, modeſty, compaſſion, politeneſs, and the like, all which, by a kind of ſelf-humiliation, add dignity to an exalted ſtation, and receive an additional value from the character to which they are attributed.

Pliny the younger makes uſe of the following words, if I miſtake not, in his panegyric upon Trajan, *Unum ille ſe ex nobis, & hoc magis excellit atque eminet, quod unum ex nobis putat, nec minus hominem ſe, quam hominibus præeſſe meminit.* It is poſſible, this letter may fall into the hands of ſome perſon unacquainted with the Latin tongue: I beg leave therefore to interpret this paſſage. "He is great and exalted in this, that he conſiders himſelf as one of us; and is not more ſenſible of his ſovereign power over man, than of his own condition as a man."

Pliny was certainly right. The principal art requiſite in a ſovereign is, not to diſplay his ſplendor and eminence, ſo as to leſſen and eclipſe all that approach his perſon.

But the moſt glorious of all praiſe is, the genuine language of merits and great actions; when

when the virtues and arts, which have enjoyed the favor of a prince, erect, in grateful return, everlaſting monuments to his memory.

This truth is confirmed by madame le Camus, in her epitaph upon the duke of St. Aignan, in the following lines:

Saint Aignan finit une vie,
Qui fut toûjours d'honneurs, & de plaiſirs ſuivie;
Mais laiſſons ſon éloge: il n'en a pas beſoin,
Les filles de mémoire
Prendront pour lui le même ſoin,
Qu'il prit autre fois pour leur gloire.

I hope my dear and amiable prince will not be offended at my frequent and warm declarations againſt flattery. It is a bold and artful enemy, againſt whoſe attacks it is expedient to be fortified on every ſide. And at the very time, when I am expreſſing my deteſtation of flattery, I feel a moſt ardent wiſh, that your ROYAL HIGHNESS may acquire that immortal fame which is the reſult of meritorious actions, not of elaborate words; and which is not recorded upon fugitive paper, but in the hearts of men and ſubjects, who tranſmit it as an unalienable inheritance to their poſterity.

The whole world will unite in applauding your ROYAL HIGHNESS, when the anecdote is divulged, that you was ſcarce three years

of age, when you returned this memorable anſwer to our general, who is a man of great integrity, and not apt to flatter, "General, you flatter me." Your ROYAL HIGHNESS undoubtedly deſerved the praiſe you declined; but to beſtow praiſes upon any one in his preſence, is, and ever will be, a ſpecies of flattery.

I remain with the utmoſt ſincerity, and the deepeſt reſpect,

Your ROYAL HIGHNESS's

moſt devoted, and

moſt faithful ſervant,

Leckoe,
July 21, 1753.

C. G. T.

LET-

LETTER XXXVI.

SIR,

I Have often wondered in reading hiſtory, what reaſon can be aſſigned, why all the princes of the world have not been great men, or why each has not been the greateſt, the worthieſt, the moſt virtuous, and the moſt learned, at leaſt in his own country.

Soon after their birth, when their underſtanding begins to exert itſelf, they are guarded with the moſt ſcrupulous attention, and nothing is ſuffered to be ſaid or done in their preſence, that may irritate their minds to the leaſt indecent or vicious act. When they arrive at the proper age for inſtruction, they are committed to the care of men of the beſt character and reputation. Learned men inſtruct them in the ſciences; experienced men teach them the liberal arts; active men train them up to bodily exerciſes; and agreeable companions aſſiſt them in filling up their vacant hours. Whatever branch of learning beſt ſuits their genius or taſte is ready for their uſe. Every circumſtance about them is lively, elegant, artificial and neat. Yet there are ſometimes inſtances of their making no progreſs. Whereas the children of perſons of inferior rank, who deſire to be-

come great and conſiderable in the world, penetrate, like the fairies in the tales, thro' rocks and mountains, force their way thro' frightful paſſages, grope in the dark, combat with wild beaſts, and travel thro' obſcure meanders, before they arrive at that pleaſant, fertile, and enlightened ſpot, where they are at laſt inſtructed, accompliſhed, and become happy.

It is a ſubject worthy of your ROYAL HIGHNESS's meditation, why, under circumſtances ſo very unequal, the tree which is raiſed with the utmoſt care, produces bad fruit, whilſt a wild neglected ſtem, thrives and flouriſhes, and yields fruit in perfection. I ſubmit the following obſervations to your ROYAL HIGHNESS's farther reflection;

1. The greater the number of men, aſſembled in a place, the greater is the aſſemblege of vices and faults. Now the eye of a child is of all eyes the moſt obſervant. The leaſt indecency, the leaſt irregular word is impreſſed upon his memory. He makes his own interpretations, and is moſt curiouſly inquiſitive after thoſe things, which his inſtructors are moſt cautious in concealing from him. A court is frequented by perſons of various manners and tempers. Young princes, who have an eaſy acceſs to every thing that is great and excellent, are often diſpoſed to ſtoop to unknown things, beneath their rank; whereas inferior children are apt to

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nauſeate what is familiar to them at home, and to aſpire to ſomething above their ſphere. I will venture to affirm, that, if vice and profligacy were the prevailing characters at court, and only one or two were remarkable for a virtuous and prudent conduct, the prince, who received his education there, would be diſtinguiſhed in the world, by the moſt modeſt and virtuous character, from no other motive, than this natural propenſity of children, to poſſeſs and imitate any thing rare and uncommon.

2. All children, however they may be deſtined by divine providence, to a high or a low ſtation, are alike to each other in their manner, their nature, and their natural diſpoſition. All boys, even abſolute ſtrangers to each other, ride upon ſticks, dabble in the water, play at ball, and divert themſelves with various pranks. All girls, whether in or out of ſociety, delight in cookery, in the landry, in making viſits, in drinking tea, in dreſſing their dolls, in arranging their toilet, and many the like paſtimes, which partly continue to be their amuſements pretty late in life. Now if they are all born with deſires and inclinations of the ſame kind, it follows, that in their infancy they require the ſame nurture. Princes and children of the firſt rank are corrected with gentle words, which, in the earlieſt ſtate of life, too often prove arguments of very little weight. The

children of the poor, on the other hand, are obliged to endure reproaches, threats, and chaſtiſements, which make a quick and laſting impreſſion; for their parents cannot ſpare the time requiſite, to form a child merely by words.

3. Thoſe, who are born to a ſtate of ſubjection, have only two ways of making their fortune; either by being uſeful, or by rendering themſelves agreeable. The latter point may be carried with leſs labor, and demands leſs ſkill. Hence a court is infeſted by a ſett of poiſonous babblers, called flatterers, who often defeat the work of many days, in a ſingle moment. They are pleaſing; therefore they are heard with attention; they have their fortune to make, therefore they are forward to ſpeak; and when the pleaſure of hearing coincides with the pleaſure of ſpeaking, the work is very far advanced. But where is the man, who would be at the pains to flatter the child of a peaſant? or what advantage could he propoſe to himſelf from it? ſometimes the poor boy is put out of countenance, even when he endeavors to diſcharge himſelf well, and this little ignominy has frequently chanced to lay the foundation for his fortune, in rouzing his ambition to merit a better reception.

4. The difference is great, betwixt being born to a determined fortune, and being under the neceſſity of acquiring one. It is natural

natural for a child of diſtinction to ſay, why ſhould I encumber myſelf with labor and pains? for no man can deprive me of my rank and inheritance. He does not conſider, that merited praiſe is always more valuable than unmerited rank and ſtation. Whereas he who is placed in the world upon hazard, with a ſmall fortune, and ſlender advantages, is under the neceſſity of raiſing himſelf, by his own underſtanding and merit.

5. Our appetite is leaſt intent upon things within our reach. There are many natives and inhabitants of Paris, who have never ſeen the hoſpital of invalids, though it be the moſt magnificent ſtructure and the nobleſt inſtitution in the whole city. A young prince, who has it always in his power to exerciſe his underſtanding, and acquire habits of virtue, will be too apt to reaſon thus with himſelf: "I have time enough before me, and can take no pleaſure in it to-day, for my inclinations are elſewhere engaged, and it is never too late to learn." But whilſt he goes on from one delay to another, his time paſſes away, and his appetite to learning decays. He is in the ſame caſe with myſelf, when I have neglected, for a long time, to anſwer a letter. It becomes an unpleaſant taſk. I defer it from one poſt to another, and perſuade myſelf that a few weeks more or leſs can create no great difference. At laſt, I am aſhamed to write an anſwer ſo late, and then find

find it more eligible to undergo the reproach than to take the pains.

The children of inferior condition, on the other hand, conduct themſelves like the prudent travellers of moſt nations, who viſit remote countries, in order to view their rarities. In the courſe of their travels, they adopt the beſt foreign manners, and return home improved by the knowlege of uſeful ſciences. This is the very conduct of young men, that are active in the proſecution of knowlege. They viſit the courts of great princes; they ſearch after valuable curioſities, and derive ſome advantage from thoſe, that are neglected by the people of the country; and hence it ſometimes comes to paſs, that when they are to exhibit themſelves in public, they attract the eyes of all the world, whilſt a mere neceſſary external reſpect is paid to their prince.

Sir, the contents of this letter are not, in any reſpect, applied to your Royal Highness. As I ſhould be unworthy of the great office which I have the honor to fill, if I deſcended in the leaſt degree to flattery, ſo, on the other hand, I ſhould violate my conſcience, if I did not circulate joy through the kingdom, by bearing teſtimony to your Royal Highness, that you are as docile, and as eager in the purſuit of knowlege, as if you had neither power nor opportunity to acquire it. And I can ſafely add, for I know

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it will animate you in your progreſs, that you have made uncommon proficiency, much greater than could be expected at your age; and that your ROYAL HIGHNESS is perfectly ſenſible, that occaſions, in which it is neceſſary to recollect, that you are a prince, are not very frequent; but that incidents ariſe every hour, to remind you that you are a man. But I thought the ſubject of this letter very important, and material enough to convince your ROYAL HIGHNESS, of what conſequence education is, to the kingdom in general; and to recommend it to your notice and protection, when a more manly age ſhall provide you leiſure to become the guardian of others. It greatly concerns the king, who would be ſerved by good and uſeful ſubjects, to have ſuch as are well educated. Many are totally loſt through want of inſtruction; many indeed are virtuous and agreeable, but would have been much more ſo, had due care been taken of their education.

The whole life of man is divided, and conſiſts of a ſeries of changes through which all of us muſt paſs, partly under the conduct and care of others, and partly by the exerciſe of our own faculties.

The firſt year is ſpent in ſleep. The ſtate of childhood ſucceeds it, and continues till the deſire of knowlege exerts itſelf in queſtions. Then fables and moral leſſons prepare the mind for the next ſtage, in which it enters upon

upon the ſtudy of true hiſtory. From this it proceeds to arts and ſciences, and thus becomes accompliſhed for converſation, and qualified to apply the knowlege hitherto acquired. Then buſineſs fills up a large portion of time, and intitles us to that honorable repoſe which is the end of buſineſs, and which laſts till infirmities and decay intimate the approaching end of life.

Infancy is pleaſing, for it is undeſigning and cheerful.

Youth wins our affection, for it is the age of modeſty and docility.

Manhood commands eſteem, for it is the ſeaſon when men are magnanimous and brave.

Old age becomes venerable, by its concern for the welfare and happineſs of others.

Thus every ſtage of life may be applied to ſome benefit, when due care has been taken to ſecure a rational and good education.

Before I finiſh my letter, I beg leave to add one thing more, that is, to intreat your Royal Highness not to ſtop in your courſe. Many princes, of whom great hopes had been formed in their infancy, have afterward, in ſome reſpects, diſappointed the expectation of them, by being too early diſcouraged and weary. The traveller, who indulges himſelf prematurely, or too long, in his repoſe, grows ſtiff in his limbs, and is diſabled from purſuing his journey. Our

courſe in the paths of virtue and learning is not ended till death. We muſt neither precipitate, nor be too ſenſible of fatigue, but move on in an even, ſteady, and gentle progreſs.

I am as earneſt and zealous in this admonition, as in the true and laſting reſpect with which I have the honor to be,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt obedient ſervant,

Lekoe, July 28, 1753.

C. G. T.

LET-

LETTER XXXVII.

SIR,

I Have often obſerved, that our young gentlemen of Sweden, at their return from their travels, affect to cenſure every thing they ſee at home, with the air of abſolute ſtrangers to cuſtoms to which they had been trained from their infancy. Yet many of them appear, upon farther examination, to have viſited foreign countries for no other purpoſe, than to learn how to dreſs their hair, and decorate their bodies, for a model to the faſhionable part of their countrymen.

They ſeem to be diſguſted and to wonder at our gate, our addreſs, our manner of ſpeaking, our taſte, our buildings, our equipages, our dreſs, our diverſions, and, in ſhort, at every thing in Sweden. And I am perſuaded, that they are actually very much in earneſt.

Before they ſet out on their travels, they made the ſame uſe of home, which we are directed to make of earthly enjoyments in general, as not uſing it. Their firſt impreſſion is received in remote parts. They have neither ſeen nor obſerved any thing in their own country.

At their return from France, they ſeem poſſeſſed with the vanity of having been actually

actually educated in France, and thus are full of the prejudice which men commonly entertain, in favor of their own cuſtoms and manners. If they begin with the tour of England, they not only return with Engliſh geſtures, but hate a Frenchman as cordially as if London had been the place of their birth.

In ſhort, one is diſguſted at French faſhions; another is out of conceit with any thing Engliſh; a third laughs at every thing that is imported from Germany. But all agree in aſſerting a right, to depreciate every cuſtom and uſage of their own country.

It is poſſible, that the title *petit-maitre* might be originally given to one of theſe aſſuming gentlemen, who pretends alone to dictate over old eſtabliſhed cuſtoms.

I am, in fact, cenſuring none but myſelf. At my firſt return from my travels, I was one of theſe *petits-maitres*, and in no reſpect worſe than the perſons I have been deſcribing.

It would be indiſcretion in me, to render only this or that cuſtom contemptible to your ROYAL HIGHNESS; for this might have the effect of a bad and unjuſt impreſſion upon your mind, againſt foreigners in general. This is ſo far from my intention, that I ſhould not deſerve the name of a Swede, if I did not duly eſteem, and ſtrive to diſtinguiſh the many excellencies by which our countrymen have done honor to themſelves and the kingdom. Beſides, I might eaſily

form a conſiderable liſt of ſuch as have derived great benefit from their travels abroad; and I muſt confeſs myſelf fully convinced, that travels are the more neceſſary to us, becauſe our diſtant ſituation from the reſt of the world, obliges us to import thoſe things which other nations will not ſend us.

My meaning is, to keep your Royal Highness always vigilant; to ſhew the neceſſity of the maſter's inſpection, without which the family will be irregular; to guard againſt your entertaining the dangerous maxim, that any thing ſubſiſts which may not be amended; and to pave the way for various expedients, which I, perhaps, am not qualified to hit upon, but which may, at leaſt, give other men occaſion to conſider things with more nicety and deliberation.

To return to my ſubject; it might be of uſe to oblige every one, who has thoughts of viſiting foreign countries, firſt to take the tour of the Swediſh provinces, to acquaint himſelf with their nature, cuſtoms, advantages, and defects, and not to permit him to depart the kingdom, till he appears, upon examination, to have acquired a ſufficient inſight into theſe.

By this means, the traveller would be able to form a judgment in what particulars we excel at home, and wherein we ſtand in need of improvement. He would then be qualified to determine, from experience, whether

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the manner of living, which prevails in the ſouthern countries, be adapted to our cold northern climate. He would learn the uſe of money, and be convinced of the folly of ſquandering it with prodigality in his travels. He would be in condition to calculate, how far the magnificence of wealthier countries is conſiſtent with our rents and revenues, how far a foreign table can be ſupplied by our domeſtic produce, and how far the forms and ceremonies of modern language interfere with the manly upright character of the ancient Swedes. He would form a compariſon between Swediſh and foreign cuſtoms, with that favorable impreſſion, or, at leaſt, with that impartiality which reſults from a thorough knowlege of his own country, and the real ſtate of it, inſtead of trying, according to the preſent mode, the manner of living among his countrymen, with which he was not acquainted before, by the teſt of prevailing cuſtoms, among the French, Engliſh, or Dutch. A Swediſh officer, who is inclined to try his fortune in foreign ſervice, ought to be firſt acquainted with the Swediſh army, and the ſtate of it, for elſe he can hardly know what it is neceſſary for him to learn, and what is ſuperfluous. We ought to be well grounded in our own religion, before we examine the tenets of others.

The merchant, who propoſes to traffic with ſucceſs, enquires what commodities are

wanted in his own country, compares the nature and price of the domeſtic products with thoſe of foreign countries, and, after having thus furniſhed himſelf with all the neceſſary knowlege, he either travels to foreign markets, or eſtabliſhes a correſpondence abroad. The countryman muſt neceſſarily know, what proviſions his own lands produce, before he goes to market, to provide for his family. He will not blindly have recourſe to others, till he is well aſſured that he ſtands in need of their aſſiſtance.

The ſame ought to be the conduct of a young nobleman who travels. It would conſiderably leſſen his trouble, for it would ſave him the pains of examining and enquiring after many things, upon which we conſume much of our time and money abroad, through mere ignorance, that better of the ſame kind may be met with at home.

Perhaps it might be of ſome uſe, to inſiſt upon a declaration from the traveller, before he ſets out, with what intent he travels, and to what ſcience, in particular, he propoſes to apply himſelf. By this means, his countrymen might be able to diſcover, at his return, how far he has qualified himſelf for the public ſervice; for a ſmart agreeable man of taſte, is a character with which the public can better diſpenſe, than that of a uſeful member of civil ſociety.

If

If we conſider the great ſums of money annually drawn from hence, for the uſe of travellers, we ſhall ſee the neceſſity of converting this immenſe drain to ſome beneficial purpoſe, for our king and country, and ſhall calculate the profit and loſs of it, as we do the balance of trade in general. However, this requires more time, SIR, than your preſent engagements will permit. When your ROYAL HIGHNESS is more at leiſure, and more mature in age, you may graciouſly condeſcend to conſider the ſubject of this indigeſted letter, as worthy of your royal care and attention.

I beg you would, at the ſame time, accept my repeated aſſurances of that moſt tender devotion and reſpect wherewith I ſhall demonſtrate, during the reſt of my life, the truth and fidelity with which I have ever been,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt obedient ſervant,

Leckoe, Aug. 1, 1753.

C. G. T.

LETTER XXXVIII.

SIR,

IN the courſe of my amuſements in the country, I have frequently heard the anſwer uſually given by the huſbandmen of Sweden, "It was the practice of my anceſtors before my time." I have been much diſguſted at this, and conſidered the excuſe, as one of the greateſt obſtacles to our improvement in agriculture. But at laſt I recollected the wholeſom maxim, that the man, who pretends to cenſure others, ſhould be irreproachable himſelf; and it is worthy of our conſideration, whether we, who are offended at the prejudices of our inferiors, are abſolutely free from the impreſſion, commonly made by ancient uſage and cuſtom. I bluſh to acknowlege, that the diſeaſe of this impreſſion is univerſal, that we are ſtrongly prejudiced in favor of what has been tranſmitted to us, as right and unexceptionable from father to ſon, and that we ſtill revere as ſacred thoſe things, which come recommended to us, by the approbation of the moſt ancient times. I labor under theſe prepoſſeſſions myſelf, and have found, upon examination, that I have ſubmitted blindly, without

without farther reflection, to the inſtitutions, which my father inherited from his, who received them, in like manner, from his forefathers.

How many ancient poets are ſtill read with a devout veneration, whoſe works, had they been publiſhed in our days, would have ſerved for curling-papers to our petits maitre. Marot, Ronſard, and others, are in the higheſt repute, tho' they are partly unintelligible, partly low and indelicate in their diction, extremely negligent in their poetry, and by no means comparable to the modern poets. I was influenced by the opinion of thoſe, to whom the care of my education was entruſted, to think a certain painter one of the greateſt maſters of the world, merely becauſe he had acquired this reputation amongſt us in his time. I retained this prejudice, till my judgment ripened; and could allege many more inſtances of the ſame kind in other arts and ſciences. But it is not my deſign to depretiate thoſe, who have made the beſt uſe they could of their abilities, but only to condemn myſelf for the blind deference I have paid to the judgment of former times. I ſhall therefore allege no farther proof, as my own caſe ſufficiently ſhews the neceſſity of what is called taſte, in order to acquire a clear judgment in arts and ſciences. How many hours do we conſume, in learning, that the ſubject, upon which we waſted our time, did not

merit attention. A lady in a wide hoop appears to us very elegantly dreſſed, whereas an Indian would be apt to compare her to a ſugar-loaf. The Indian has ſo far a better chance to judge rightly, that his judgment is natural, and ours is founded in uſe and cuſtom.

But your ROYAL HIGHNESS will aſk, how ſhall we acquire this taſte, upon which ſo much ſtreſs is laid? I beg leave to propoſe the following method;

Firſt, that we peruſe very attentively ſuch modern books, as have been univerſally well received.

Secondly, that we read them in the preſence of judicious perſons, and not content ourſelves barely with a general approbation, but duly weigh and conſider, upon what that approbation is founded.

Thirdly, that after this we peruſe, in like manner, the writings of the ancients, and examine, how far they will bear the teſt, with reſpect to thoſe rules, by which we have tried the moderns.

In the fourth and laſt place, that we cultivate acquaintance with perſons, who know the world and its manners; for the ſcholar, who only reads, becomes a mere book-worm; whereas he, who reads and hears, fixes his taſte, and renders himſelf agreeable, as a man of learning. It is indiſputably reputable to be fundamentally acquainted with the

whole

whole circle of arts and ſciences; but if I were under the neceſſity of making a choice, betwixt taſte and profound learning, I ſhould not heſitate a moment, and ſhould be confident, I had choſe the better of the two, by giving the preference to taſte.

Now if this be ſo indiſpenſably neceſſary to private men, how much more ſo is it to kings and princes, whoſe opinion commonly regulates the judgment of their ſubjects. Where the ſovereign is remarkable for a bad taſte, or for none at all, there all the flowers of learning wither, arts are in a viſible decline, and ſciences are drooping, if not totally ſuppreſſed.

Taſte is a ſound and regular judgment. It is not reducible to general rules, but depends much upon every man's own opinion. Different perſons may think differently upon the ſame ſubject, and their ſeveral opinions may be each of them well grounded.

A bad taſte on the other hand, ariſes from ignorance, or neglect of certain rational principles, univerſally received, both with reſpect to arts and ſciences, and to modes of living. He who prefers Clelia to Don Quixote, or takes more delight in the theatrical works of Pradon, than of Corneille, has a very bad taſte, or none at all. He, who eſtimates a a painting, by the height and gawdineſs of the colors, is a man of bad taſte. He, who in his dreſs or furniture, joins ſuch colors together

gether, as are diſcordant with each other, gives evidence of a bad taſte. He who places a ſtatue of prodigious ſize upon a narrow diſproportioned pedeſtal; and he, who conſults rather the multitude, than the order and right diſpoſition of ornaments, are both men of bad taſte. I might mention many more inſtances of leſs moment, but am unwilling to be too prolix.

The preſent times being happly more enlightened, and the invention of printing, having, as it were, brought the ſciences to market, we are better enabled to form our taſte, than heretofore.

The Grecians and Romans had no other help, than that of their own memory, of a native vivacity, of the apophthagms of other men, and ſome few manuſcripts purchaſed at a great price. We are in much better condition, and much leſs pardonable, when we make a bad choice, as we are at liberty to furniſh ourſelves with the choiceſt materials. If we had no better aſſiſtance of genius, than ſuch, as fell to the ſhare of the Grecians, Romans, and other nations, the preſent age would perhaps be of all others the moſt taſteleſs. How many inſtances do we meet with in our times, of a great and enlightened underſtanding, which is not the genuine offſpring of mens own faculties, but merely an adopted child, which they acknowlege as their own, educate it under their own roof,

and

and give it nurture and ſhelter; in a word, a work of memory.

I cannot undertake to promiſe and inſure, that the taſte, which is now moſt in vogue, and adjudged to be the beſt, will be perpetual. Human nature would grow weary, and nauſeate, without the amuſement of revolutions and changes. But it is ſufficient, to acquire the beſt taſte in our time. Then the ingenious part of our poſterity will be at liberty, as we are, to follow or reject the taſte of their anceſtors. It is virtue alone, that forms men for greatneſs and immortality, from age to age.

It is another happy circumſtance, in my humble opinion, that the taſte of former times was not fixed, as an unalienable property. Among the Grecians, one who had no ear for muſic, was judged incapable of any other inſtruction. If the ſame law, and the ſame opinion, were ſtill in full force, I ſhould never have arrived at the honor of being governor to your ROYAL HIGHNESS.

It was the cuſtom in Sybaris, a famous city of Calabria, to invite company to a feaſt, a twelvemonth before the appointed day, and whoever invented a new and delicious diſh during the intermediate time, was forthwith intitled to an excluſive privilege. I, who ſcarce know how to cook a meſs of porridge, ſhould live in the utmoſt contempt, in a city, where the palate is the criterion of merit.

At

At Rome it was cuſtomary for every man of diſtinction to keep a nomenclator, as he was called, whoſe ſole employment it was, to ſignify to his maſter the names of ſuch perſons as he met in the ſtreets, or who moleſted him with impertinent viſits at home. It would be not a little unpleaſant to a man who concerns himſelf only about his own affairs, to have his ears perpetually filled with names of perſons unknown to him.

The city of Tyre in Phenicia, and afterwards Carthage in Africa, were great mercantile ports. A rich man was in higher eſtimation there, than either a ſcholar or a hero. A flouriſhing trade and great national wealth, are certainly deſirable objects; for the former is the means of exerciſing mariners, and exporting the domeſtic products; and the latter is an encouragement to arts, and a ſupply for public exigencies. But if the only recommendation of a man in Stockholm were his riches, the majority of the inhabitants, as well as myſelf, muſt end our days in exile.

It would be too prolix to recite all the cuſtoms which were formerly in vogue and are now aboliſhed, and the various changes of taſte. We know their mutability, and that virtue alone deſerves an unchangeable attachment. All the reſt is as light as paper; a gentle blaſt lifts it up into the air; it hovers about for ſome time; many ſtand gaping at it,

it, ſome ſupport it by a puff, when it appears to be ſinking, but at laſt it falls to the ground, is trod under foot and periſhes.

It would be of very little uſe to our poſterity, if the cuſtoms, the taſte, and the manners of the preſent age were unalterable.

Moſt of our books abound with thoughts which reſemble a tennis-ball, which moves with ſuch velocity, that it is ſometimes neceſſary to ſtand ſtill, ſometimes to leap, in order to catch it. I am not paſſionately fond of ſo unequal and inconſtant a game. Epigrams are entertaining in verſe, but a proſe epigram, or an antitheſis, when one thing is applied to ſolve and explain another, ends in mere wind and words. I may venture to affirm to your Royal Highness, that books are publiſhed every day, of which the language is ſo overloaded with ornaments, that I am partly at a loſs to underſtand them, and partly loſe ſight of the connexion, whilſt I am interpreting the words, and placing them in ſuch order as ſuits my comprehenſion. They are like that rich ſtuff, mentioned by madame de Sevigne in one of her letters, of which the ground was gold, the flowers wrought upon it gold, and thoſe raiſed with gold. The effect of all this labor was, that neither the ground, nor the deſign was viſible. The higher we ſoar in our thoughts, the more we are dazzled by our approach towards the ſun. How various are the opinions, and how many vo-

lumes have been written, of the origin of human ſociety! One aſcribes it to the wants of men; another to their trade; a third to their ſecurity. I attribute it to their natural impulſe; for man being created by God himſelf for a ſocial life, and not having been left upon earth in ſolitude, needed no other motive to aſſociate with his fellow-creature, than that inſtinct which impels all other animals to join with thoſe of the ſame ſpecies. From this ſource are derived all the ſecondary cauſes of greater ſocieties. Converſation, by degrees, taught us how, and in what inſtances, we might apply ſociety to our common benefit, carry on commerce, ſupply our neceſſities, and perpetuate our ſecurity. If the plaineſt account were ſatisfactory in all caſes, we need not heſitate in anſwering the childiſh queſtion, why a miller wears a white hat? The general anſwer is, becauſe the flour and the duſt in his mill would ſpoil a black one. But the obvious anſwer is, he wears it for the very ſame reaſon, why other men wear their hats, in order to cover his head.

O! how very remote is our fallible underſtanding from true perfection! and how many reaſons occur every day for purifying and enobling it. But perhaps it may be yet more neceſſary to imitate the provident gardener, and clip it in the growth. The favorable opinion we entertain of our own under-

underſtandings, hath at all times miſled us into errors, and is ſtill miſleading us every day; and this is the ſource of all miſtaken notions in religion. That ſpirit of ſelf-love hath put men upon ſearching for ambiguities in the pure word of God, and divided the original church into an infinite number of ſects. From the ſame fountain ſprung all the difficulties in ancient mythology. Nine ſinging women at the court of Jupiter the ſecond, king of Crete, were transformed into nine goddeſſes of arts and ſciences, by the names of the Muſes, whoſe extraction was derived from Jupiter and the nymph Mnemoſyne, a Greek word which ſignifies memory. How many falſe accounts occur to us in hiſtory! How many tranſactions are accounted for, from great and far-fetched cauſes, which might, perhaps, be traced up to ſome ill-concerted, but proſperous court-intrigue! It is impoſſible SIR, for any one to wiſh more heartily than myſelf, that your ROYAL HIGHNESS's underſtanding may be perfectly accompliſhed; but next to this, it is my faithful counſel, that in every undertaking, and in every doubt that occurs, you firſt conſult your ſimple and ſound apprehenſion, and in caſe this ſhould fail, you have recourſe to your judgment, and, with the aſſiſtance of that, endeavor to obtain a clearer inſight into the difficulty.

I wiſh, by way of concluſion to this long letter,

letter, which I fear may be too ſerious, that my thoughts upon taſte may not prove inſipid. But, however I may have treated my ſubject, it remains an undoubted truth, that what we call taſte is one of the moſt neceſſary parts of the character of a great prince.

Writers upon wit and taſte, like phyſicians, differ widely from each other, in their manner of thinking and judging. Indeed this is not matter of wonder. For it is difficult to preſcribe proper medicines for the diſeaſes of the body; but it is much more ſo to remedy the extravagancies of the underſtanding and ſenſes.

My infirm conſtitution, and my weak and wearied head, oblige me to enjoy the country air for the remainder of the ſummer, and conſult my eaſe and health; elſe my taſte and inclination would render it extremely painful to me, to be abſent from a prince whom I have more at heart than all the world beſide, and whoſe growing virtues daily increaſe the profound reſpect with which I remain,

Your ROYAL HIGHNESS's
moſt devoted and
moſt obedient ſervant,

Leckoe, Aug. 4, 1753.

C. G. T.

LET-

LETTER XXXIX.

SIR,

THE whole kingdom has reaſon to complain of the thoughtleſs outrages practiſed in hunting. They are carried to ſuch exceſs, that, in a few years, ſucceeding ſportſmen will be very little obliged to their preſent predeceſſors.

Stags and roebucks were formerly almoſt as common here in Weſt-Gothland, as tame animals; whereas now they are become ſo ſcarce, that we ſhall ſoon be able to count ten wolves to one ſtag.

I am far from being of opinion, that men ought not to enjoy thoſe things which are created for their uſe.

In my younger years, I was governed by the ſame maxim which prevails amongſt young men now, "Another will kill what I do not." The ſpirit of murder, encouraged by this maxim, led me daily into the woods; and I thought myſelf a conſiderable ſportſman, if, by killing a pregnant hare, I ſhot ſix or ſeven.

I am now with-held from theſe and other ſins of my youth, by age, infirmities, and different employments, and can eaſily conceive, that the great diſpenſer of earthly bleſſings, has

has given us every thing for our uſe, but nothing with a liberty of abuſing it.

I muſt confeſs, I have an appetite to rarities, and yet I content myſelf with ordinary food, and that ſometimes very ill dreſſed. Indeed, ſtrictly ſpeaking, whatever we eat is good, and it is only the cookery which ſpoils that which is good in itſelf.

Much game, unſeaſonably killed, many fiſh caught in cloſe nets, and at the time of ſpawning, are a ſcandalous ſuperfluity, which raiſes the price of the proviſions of the poor, and in the end produces famine and want. But plain and decent meats, delicious diſhes, compoſed of the fleſh of common cattle, and the fruits of the earth, promote agriculture, are the means of employing idle hands, and form experienced gardeners; they, at the ſame time, maintain the poor, and in a moderate way conſume the wealth of the rich.

It would therefore be well worth the pains of thoſe whoſe taſte is very refined, to invent new diſhes of our own growth, and compile a treatiſe of cookery, for the uſe of the people of Sweden.

The Indian-fruits were not deſtined for our conſumption. They may poſſibly be too hot in a cold country, and in warm climates they may expel the inward heat by perſpiration. Every country is furniſhed with almoſt all its neceſſaries, within its own limits; but curioſity and delicacy lead us into great

and expence,

expence, in the purchaſe of foreign unhealthful rarities.

I readily agree to the uſe of any thing that is pleaſing to the palate, after it has firſt been naturalized, and inured to our climate; but till then, in my opinion, the enjoyment of it ought to be limited.

We have ſumptuary laws againſt extravagancies of dreſs, though the manufactures are the ſupport of many of our countrymen. We have edicts againſt pomp in our feſtivities. We have even regulations which determine the number of our diſhes. But would it not probably have a better effect, to give an unbounded licence to the number of diſhes, and only to limit their value? for elſe a ſingle diſh may be more expenſive than ten.

We have many excellent and well-taſted diſhes in Sweden, which are now very little in uſe. The Engliſh reproach our conduct in this; for, though they are much wealthier than we, yet they conſtantly adhere to the roaſt beef and pudding of their anceſtors.

A certain perſon of diſtinction in France, who is ſtill living, bought a diſh of early green peaſe, at the price of five hundred livres, and having ſhut himſelf up in his apartment, ate them alone, whilſt perhaps five hundred poor were periſhing with hunger in his ſtreet.

Another had a favorite cook, who being elated with the intereſt he had in his lord, had the inſolence to treat the ſon and heir of

the family with diſreſpect. A complaint was made of the preſumption of the cook, and it was expected, that he would immediately receive his diſcharge. But the diſgrace unluckily fell upon the ſon, who was turned out of doors.

The ſon of a certain Engliſhman having, by ſome trifling venial fault, incurred the diſpleaſure of his father, was ordered to withdraw from his preſence, and not appear in his ſight any more. Several perſons of high rank were affected at the ſeverity of this treatment; but all their remonſtrances were fruitleſs, till they gained the cook to their party, who went immediately to his lord, and demanded a diſcharge. His lordſhip, in the utmoſt conſternation at ſo unexpected an event, enquired of him, what was his grievance? had he not gained every point he could poſſibly wiſh? He promiſed him to augment his wages, gave him the kindeſt words imaginable, and begged of him, with the moſt earneſt intreaties, to conſider of it, and not leave his ſervice. The cook replied, that he had nothing to complain of, and never wiſhed to enjoy better days, but that he was averſe to the ſervice of a maſter, who was at variance with his own ſon, and that he ſaw very plainly, from this conduct, what he had to truſt to, the firſt time his lordſhip was in an ill humour. "Is that all? ſaid the noble lord, with an agreeable ſurprize, go, and bid my ſon come to me immediately." The peace

was

was at once re-eſtabliſhed, negotiated, and ratified, through the mediation of the cook.

It is certain, that ſo extravagant an affection for a cook, will admit of no apology. But, on the other hand, I cannot commend a total indifference with reſpect to our meats, or taſte, which laſt, is certainly one of the five ſenſes, and might diſpute the precedency with the other four, hearing, ſeeing, ſmelling, and feeling. All I would enforce is temperance, due care of the poor, and a regard to future, as well as preſent plenty. I know, your ROYAL HIGHNESS is very judicious in the choice of meats; and as you are abundantly furniſhed with advice and means, I cannot wholly diſapprove your endeavors, to acquire the valuable ſcience of regulating a table, and providing an elegant and ſumptuous entertainment. Yet I cannot but wiſh, at the ſame time, that, in the camp, your ROYAL HIGHNESS may riſe ſatisfied from a table like that of king Charles the twelfth.

Any rational man will have a regard to his own conveniency, but it is the character of an effeminate wretch, to conſider conveniences, as indiſpenſably neceſſary; even as an exceſs of ſelf-mortification is the hypocritical and imaginary merit of a hermit. It is probable, that civil policy had as great a ſhare as religion, in the appointment of popiſh faſts, becauſe they are the means of ſaving fleſh-meats, and of encouraging and promoting the fiſhery.

The plenty of game in Germany and France is inexhauſtible, becauſe no one dares to kill any out of ſeaſon, becauſe all beaſts of prey are extirpated, and becauſe certain woods and encloſures are ſet apart for the increaſe and preſervation of whatever may be called uſeful game.

It is irreputable, in thoſe countries, to ſport in the eſtates of another, without his permiſſion. If we were of the ſame opinion, every man's property would be unmoleſted, the pleaſure of ſporting would beimproved, and plenty would reduce game to a reaſonable price.

The government of the kingdom in general, and of the ſeveral parts of it in particular, is the province of a king. His ſubjects are not merely thoſe, that actually live under the ſway of his ſcepter, but all that are born within the frontiers of his dominions. He is their guardian, and their protector. When he dies, the fidelity, with which he has diſcharged his truſt, ſurvives him. They have a right to praiſe or to cenſure the care he beſtowed upon his inheritance; and he can by no means apply to himſelf the Italian proverb, "*morto mi, morto il mondo.*"

I remain with everlaſting devotion and truth,

Your ROYAL HIGHNESS's
moſt dutiful and moſt faithful ſervant,

Leckoe, Aug. 8, 1753.

C. G. T.

LET-

LETTER XL.

SIR,

IT is a queſtion natural to aſk, when will every work under the ſun be finiſhed? Men will always be buſy from the beginning of the world to the end of it.

The progreſs of human undertakings appears to me like the little ſtore amaſſed by the ant. Juſt as it is on the point of being completed, ſome ill-natured human creature, or ſome rapacious brute, overturns it, and reduces the poor ant to the neceſſity of beginning her work anew.

The ſame event happens to all the inhabited and cultivated countries of the world. Beſides the family-cares, which daily engage the attention of mankind, they are continually projecting new deſigns, new attempts, new inventions, and new regulations. Sometimes a country or ſtate ſeems to be arrived almoſt to its higheſt pitch of happineſs; every thing ſeems to be ſettled, adorned, provided for, ſecured and perfected. But in that very period of time, a war breaks out, an unexpected revolution takes place, or a negligent reign ſucceeds. An extravagant Tiberius mounts the throne of a provident Auguſtus; and an unfortunate Commodus, in a reign of

thirteen years, confounds all the order eſtabliſhed by four excellent emperors, in the courſe of eighty-two years; and then Rome is in the condition of the hillock raiſed by the labor of the ant, but negligently or deſignedly overturned.

Thus we may rightly conclude, that a long ſeries of kings and princes can never eſtabliſh the happineſs of their dominions or ſubjects upon ſuch a foundation, as to have reaſon to declare, "All is now accompliſhed."

Lewis XIV. reigned upwards of ſeventy years. He was a prince of unbounded ambition. He took every department under his care. He reformed the army, the navy, the coinage, trade, ſciences, arts, policy, and, in ſhort, all the ſeveral branches which ſhoot up from the root of a kingdom. It ſhould ſeem, as if he had left his ſucceſſors no other work than that of preſerving the inſtitutions of his reign. Yet the hiſtory of Lewis XV. is already filled with alterations, improvements, and new regulations ſince that time.

It would be ſuperfluous to confirm, by any more inſtances, an obſervation founded in daily experience.

The tears of Alexander were childiſh, when he wept becauſe Philip his father had taken a city, or ſubdued a country, or performed ſome great exploit. He experienced, in time, that there was work enough left for him. But how far he executed it properly,

is foreign to my preſent ſubject, though the enquiry might deſerve ſome attention; for it would, at leaſt, evidence a truth of great uſe to mankind, that the prince, whoſe character is extolled as perfect, did not, however, arrive at perfection.

Sweden has been bleſt with excellent kings for the ſpace of two centuries paſt. King Guſtavus I. had the wealth and proſperity of his ſubjects very tenderly at heart. King John III. did honor to his kingdom by his public buildings. King Charles IX. was diſtinguiſhed as a law-giver. Guſtavus Adolphus was a hero and a conqueror. Queen Chriſtina was the mother and patroneſs of arts and ſciences. King Charles Guſtavus was a zealous promoter of the public good of his kingdom. King Charles XI. was an active, watchful, and diligent œconomiſt, though ſometimes he deviated into extremes. King Charles XII. was an indefatigable enterprizing warrior. King Frederic I. was a good and gracious prince, in whoſe time many uſeful inſtitutions took place; and we are perfectly aſſured and convinced, by the happy experience of two years paſt, that his Majeſty, our preſent king, will prove a bleſſing to that part of the earth which the providence of God hath committed to his care. But his heirs have no cauſe to weep, or to apprehend that they will be left wholly inactive.

Thus the ſupreme governor of the world,

in appointing the office of kings, hath annexed to it a conſiderable ſhare of that labor, of which, whilſt the world ſubſiſts, it will afford an abundant and inceſſant ſupply.

The ſame ſupreme Power might, in a more immediate manner, have enlightened their underſtanding, and ruled their hearts. But he hath not only left them their human infirmities, but hath given them the higheſt temporal bleſſing of man, a free will. Hence theſe terreſtrial potentates cannot be offended at, much leſs prohibit, the age they live in, if, with an awful ſilence, it ſhould rank them under two general diviſions, of good and bad kings, which poſterity will do openly and freely.

Sir, whenever your duty requires it, let me beg you to be aſſiduous and unwearied in your labors. You will then be bleſſed by the hand which proſpers every good work, you will acquire a laſting and honorable fame, you will be the pride of the kingdom, and for ever command the love of the people.

Let me warn your Royal Highness againſt the dangerous perſuaſion, that man is governed by an unavoidable fatality. This doctrine confounds the providence and the omniſcience of God with each other. It makes him the author and cauſe of our infirmities, and it ſuppreſſes our own deſire of virtue and honor, by the diſcouraging opinion, that all our endeavors are vain.

Natural good-ſenſe will produce an eaſy apprehenſion, ſound reflections, and at length an enlightened underſtanding. But this requires pains, and diligent attention. Whoever neglects the exerciſe of his natural faculties, has no right to complain of his Creator, for not having endued him with a more comprehenſive underſtanding.

Men complain of their lot, and throw out injurious reflections upon the diſpoſition of providence, becauſe they do not rightly apprehend the limitations with which this great truth is to be underſtood, that good and evil come from the hand of the Lord. Theſe inconſiderate reproaches are the more impious, as we ourſelves are, in moſt, if not all caſes, the authors of our misfortunes.

It is not neceſſary for divine providence to interrupt the eſtabliſhed order of things, or to change the regular courſe of the world, in the puniſhment of vice. God can effect this without any extraordinary meaſure, as he has connected the juſt puniſhment of vice with the very firſt beginnings of it.

The reproaches and curſes of the people are the natural portion of an unjuſt and avaricious man. A drunkard deſerves a dropſy, and if he ſometimes eſcapes it, he may thank fortune, or a ſtrong conſtitution. The proud man ſinks into contempt upon the leaſt turn of fortune, for the many enemies he had created laugh at his calamity. The glutton de-

deſtroys his health, and is plagued with various diſeaſes. A profligate man is ſnatched away in the prime of his age, for his life and manners naturally ſhorten his days. The thoughtleſs plunges himſelf into ruin. He who draws his ſword unſeaſonably, will periſh by the ſword. A prince whoſe government is negligently or wickedly adminiſtered, renders himſelf odious. He is the author of confuſion and diſorder amongſt his people, he ſets bad examples, tempts men to crimes, and thus becomes chargeable with his own misfortunes, and thoſe of his ſubjects. For kingdoms and people have, in all ages, like the Iſraelites in the reign of David, ſuffered for the ſins of their ſovereigns.

In a word, every one of us, from the higheſt to the loweſt, who eats of the forbidden fruit, that is, who doth that which is evil, ſhall ſurely die, unleſs mercy takes place of juſtice. We need therefore no other plagues than our own vices, after the puniſhment of which, as a warning for our amendment in this world, the ſupreme judge of men has reſerved to himſelf his final ſentence.

In like manner, divine providence needs no extraordinary methods of rewarding virtue. It is its own reward in this life, by the tranquillity of mind, and the general eſteem which are annexed to it. God hath bleſſed the ways of the virtuous from the beginning,

and

and he will assuredly not depart from his promises. You will therefore endeavor, my dear prince, to persevere unwearied in that path; then the people will be blessed for your sake.

It is an observation of Lucan's, that actions are the most eloquent panegyrics upon great men. And a modern writer adds, that it is more pleasing to be celebrated by the united voice of a people, than by the elaborate praises of a poet.

The flattering words of Ovid are truly applicable to a king who is universally beloved,

Quodcunque est alto sub Jove, Cæsar habet.

I remain, with eternal respect,

Your ROYAL HIGHNESS's

most dutiful and

most faithful servant,

Ackerve, Aug. 19, 1753. C. G. T.

LET-

LETTER XLI.

SIR,

SINCE I had laſt the honor of attending your ROYAL HIGHNESS, you are become acquainted with a new pleaſure, I mean, the French comedies, which I am informed have been exhibited before their Majeſties, at different times, at Olrichſdall, and at Drottningholm.

I am not ſo nicely ſcrupulous, as to apprehend a breach of morals in moſt amuſements in general. I am rather of opinion, that, as exerciſe and motion are neceſſary to the body, ſo the minds of moſt, or perhaps all men, likewiſe demand ſome reſt and relaxation. I conſider theatrical pieces, as an agreeable deſert, which is ſerved up after the more ſolid diſhes are removed. It may not ſuit every taſte, but in itſelf it is neither noxious nor unhealthful, when temperately enjoyed.

Comedies have been in vogue from the moſt ancient times, and, like all other human inventions, have arrived by degrees, to that purity and perfection, which they now diſplay, eſpecially upon the French ſtage. In their infancy, their deſign and tendency were purely moral. But as this had often the effect

fect of tiring the attention of an audience, comedies began to be intermixed with railleries upon vice in general, and gradually deſcended to perſonal ſatire, and undeſerved cenſure, founded only in envy and malice. Your ROYAL HIGHNESS will find inſtances of this, in the plays of Ariſtophanes, who had the effrontery to ridicule, by name, the greateſt and principal characters at Athens, in a manner, which would be reſented ſeverely in our more delicate times. Had Ariſtophanes lived in the reign of Lewis the fourteenth, he would certainly have received a ſtrong warning from the fate of Biancolelli, who was condemned for the ſame kind of wit, to ſpend the reſt of his days in rowing the galleys at Marſailles.

After the eſtabliſhment of chriſtianity, many ſcriptural hiſtories, and the moſt important points of religion, were exhibited on the ſtage, in a manner univerſally offenſive, of which many remains are ſtill extant in French.

This having been juſtly prohibited, another evil aroſe of at leaſt as pernicious a tendency. The groſſeſt vices were boldly diſplayed, in obſcene language, as is to this day the practice in ſome Engliſh and Italian comedies.

No nation is ſo barbarous and uncultivated, as not to delight in ſhews and theatrical entertainments.

Heroic

Heroic ſongs were for many ages received with pleaſure and attention, in the northern countries, by crowds of hearers, and the ſame cuſtom ſtill prevails among the wild Americans.

In China, comedies are acted in the public ſtreets, and ſome of them are recited by du Halde, which, with very little improvement, might be formed into regular pieces, not altogether void of taſte. It would be both prolix and ſuperfluous to give your ROYAL HIGHNESS an account of theſe, as ſome books are extant, in which the ſubject is particularly and accurately diſcuſſed. Therefore, I need not detain you, SIR, with the unnatural cuſtoms of ancient times.

Moliere has the honor of being the reſtorer and author of the beſt and moſt univerſally approved theatrical performances of modern times.

He is the reſtorer, becauſe the way had been paved for him by Plautus, whoſe Latin comedies he imitated in ſome of his. He was the author, becauſe he eſtabliſhed certain laws for the ſtage, and in many inſtances poliſhed the indecent language of his predeceſſors. We may judge of his excellency from hence, that no one, either before, or ſince his time, has arrived to the ſame degree of perfection with himſelf.

Regnard, in my opinion, approaches the neareſt to him; but Moliere muſt and will

remain the French Plautus, and Regnard the French Terence; tho' the latter ſucceeded very well in his imitation of Plautus's Menæchmus.

The French theatre has thus obtained the higheſt reputation. Beſides the operas, which are there performed, and which are foreign to my preſent ſubject, the repreſentations are, tragedies and comedies, the latter of which, may be divided into *haut* and *bas comique*. Theſe often delight perſons of the beſt underſtanding, tho' they themſelves confeſs, that they are pleaſed, in ſpite of all rules, and do violence, in a manner, to their ſober judgment, by their approbation.

A new kind has been invented of late years, called, *le genre larmoyant*, which ſeems to be intruding between tragedy and comedy. But as it is neither ſo powerful as the former, nor ſo agreeable as the latter, it will probably be of ſhort duration.

There are two defects in the theatrical works of the French, which I could wiſh to have ſupplied. One of them is, that leſs diligence is uſed in the repreſentation of virtue, than of vice; for it is not ſufficient to be free from vice; a perfect character muſt be virtuous. But perhaps it may not be ſo eaſy to rectify this omiſſion, on account of the difficulty of doing juſtice to this or that virtue. My other objection is to the many trite and tireſom love-adventures. It would be

be an improvement of the ſtage, to diſcard them entirely, and in tragedies, to keep more cloſely and circumſtantially to true hiſtory.

I am ſenſible of the importance of what is called *unity*, by which an event is limited to a certain time, and a certain place. But as this is only obſerved, for the ſake of keeping up to probability, I ſhould imagine, it might be violated in a caſe, where every circumſtance convinces me, that the whole repreſentation is fictitious. Who can perſuade himſelf, that the French theatre is the Roman ſenate? Who can imagine the peruke and embroidered coat of a French actor, to be the dreſs of a Roman emperor? No man is ſo void of judgment, as not to know the inconſiſtency of a muſical entertainment with a deep and mournful tragedy. Not to mention many other particulars, all which deſtroy and defeat whatever purpoſe may be obtained by what is called *unity*.

I might have choſen a more uſeful ſubject for this letter. But I was willing to give your ROYAL HIGHNESS an idea of the theatrical pieces that are repreſented before you. They are inſtructive, when the nobleſt and moſt uſeful parts are ſelected; for as all the meats at a great entertainment are not equally good, or not equally well-dreſt, ſo the entertainments of the ſtage may either corrupt or reform mens morals, according to the choice they make of ſuch parts, as they are inclined to preſerve for their own uſe, or to reject.

There is another public benefit ariſing from the theatre. It adminiſters a more innocent paſtime to thoſe, who have been accuſtomed to waſte their time, than either taverns, or political coffee-houſes; and it ſerves to re-create the minds of thoſe, who have ſpent the day in ſerious and perplexing employments.

However it is not ſo much my deſign to recommend a frequent attendance at the theatre, as to point out the uſes to which it may be applied. No prince has ever yet been blamed, for not attending plays, much leſs has any prince been ever celebrated, for his daily attendance upon them, as a memorable part of his character. I mean only to affirm the lawfulneſs and the uſe of this diverſion, if enjoyed in the manner, and with the moderation, by which it is regulated at the court of their Majeſties.

I remain with profound reſpect,

Your ROYAL HIGHNESS's

moſt obedient, and

moſt faithful ſervant,

Ackeroe, Aug. 23, 1753.

C. G. T.

LETTER XLII.

SIR,

THE ancients have attributed to the human tongue both honor and infamy, in deſcribing it as the beſt and the worſt, the nobleſt and the moſt ignoble of all our members.

I cannot help lamenting the hard caſe of the tongue, in being obliged to bear moſt of the reproach, whilſt it only obeys the commands of its lords and ſovereigns. For what is the office of the tongue, but to interpret whatever is dictated by the heart and the head, without being at liberty, or even capable, of thinking and diſapproving? "Like maſter, like man," is a proverb more applicable in the caſe of this ſervant than of any other. But, if we examine to the bottom, we ſhall find, that all our faculties, nay even our virtues, are either the nobleſt or the moſt miſchievous things in the world, according to the manner in which we apply them.

Ambition, for inſtance, is the true original cauſe of all good and evil in general. It was ambition that ſubjected us to the power of ſin and of death, and a branch of the ſame paſſion may put us upon applying for pardon and mercy. Ambition influenced the conduct, and produced the glorious reign, of Au-

Auguſtus; and yet the very worſt acts of Tiberius and Nero were effects of the ſame cauſe. Ambition impels us all to the wheel of fortune, and expoſes us to the ſudden revolutions of that capricious goddeſs. So that all of us, chriſtians, ſovereigns and ſubjects, are agitated by this lively paſſion. It is honor that ſprinkles the moſt ſpacious fields, and pollutes the pureſt waters with blood. Honor gains the moſt glorious victories with an handful of men; and it is honor that renders the defeat of an immenſe army ignominious. Honor forms the character of a great king, and the ſame principle converts the fathers of their country, into beaſts of prey among the people. Honor builds houſes, encourages arts, and diſtributes money among the populace. Honor demoliſhes the work of her own hands; treats underſtanding and virtue as objects of contempt, and reſumes, with a grim aſpect and a rapacious hand, the very thing ſhe had lately given. Honor exalts ſome of her adorers to the higheſt dignity, and precipitates others into deſtruction.

Theſe, and many more, are the effects produced by honor. If we examine into the account of theſe extraordinary operations, we ſhall find, that honor, fortune, and love, are blind, and that moderation, prudence, and reflection are their guides. Theſe three guardians are generally active and vigilant; but if they chance to indulge themſelves in a

moment's ſlumber, the damage is often irreparable, and the blind deſerted paſſion falls into a ditch.

This, like all other rational meditations, leads us to admire and revere the wiſe diſpoſition of providence.

Man could not poſſeſs a free and uncontrouled will, if he had not the choice of good and evil, in all his actions, all his inclinations, and all his appetites.

SIR, I have often repreſented to your ROYAL HIGHNESS, that the higheſt pitch of honor a king can aſpire to, doth not conſiſt in the pomp, the majeſty, and the power with which his throne is ſurrounded, but in the happineſs of ruling over the hearts of his people, and being the object of their affections. But I do not remember to have made the leaſt mention, how much a king is obliged to the ambition of his ſubjects.

How unhappy would be the country, in which every ſpark of ambition was extinguiſhed! The prince would be miſerably ſerved, in whoſe reign ambition only lay ſlumbering. Every public undertaking and deſign would be carried on with difficulty, if each man contented himſelf with his portion, and did not exert himſelf in the hopes of a better. Hence it is the higheſt art of human government, to keep up the ambition of mankind, and to treat that paſſion as a ſkilful phyſician would a common fever; he does not abate the attacks of it, till he either ex-

expects it to come to a criſis, or obſerve a danger of its turning to an inflammatory diſeaſe.

The king who honors his Creator, who with moderation aſpires to fame and honor, who by favors and rewards encourages his ſubjects to venture on the ſlippery path to honor, is the happieſt of all kings.

A ſubject, who has reaſon to ſerve his prince with a chearful heart; who eſtimates the diſcharge of his duty as the higheſt reward; who every day diſcerns ſomething gracious in the countenance of his king; who is not oppreſſive in his proſperity; who in the cleareſt weather prepares for ſtorms and floods; who, not being miſled by the falſe appearance of honor, is always mindful of a comfortable ſolitude, and a conſcience at peace, is of all ſubjects the happieſt.

I remain, with conſtant reſpect,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt faithful humble ſervant,

Akeroe, Aug. 26, 1753.

C. G. T.

LETTER XLIII.

SIR,

EVERY thing we meet with in the world is mixed and compounded. God alone is perfect in the unity of his nature. But every animal, and every vegetable ſtand in need of foreign aid, or of ſome alloy.

When your ROYAL HIGHNESS enters upon the ſtudy of natural philoſophy, this truth will be one of the firſt of thoſe principles, of which it is neceſſary to be previouſly convinced. It is proved by inconteſtable experiments in chemiſtry, a ſcience, which analyſes almoſt all things.

But it appears to me ſomewhat more extraordinary, that there is not a virtue perfect in itſelf; it muſt be mixed, and watched, and prepared.

I touched upon this ſubject in the laſt letter which I had the honour of writing to your ROYAL HIGHNESS; but it cannot be too often conſidered.

True piety muſt be qualified by a conſiderable mixture of patience, elſe the religious man would be every hour, unſeaſonably offended at the vanity and folly of the world. A king, whoſe only perfection is mildneſs and clemency, would be miſerably defective in the diſcharge of his duty, and open a door

to

to all kinds of vice. A king, who is too minutely and rigorouſly juſt, would, in a very ſhort time, perhaps againſt his inclination, be charged with a tyrannical ſpirit. A mere valiant prince would prove a wild and raſh deſtroyer of mankind; and a prince whoſe predominant quality in all caſes is caution, would never hazard the execution of the moſt ſpecious deſign.

If, in like manner, we ſhould examine all the other virtues, it is to be feared, that, like the moſt ſalutary herbs, they would appear to be noxious alone, nay, ſometimes, if not rightly mixed, they might prove poiſonous. In a word, a virtue ſeparated from its connection, is converted into a vice.

All men are born with ſome good and ſome evil. But when we affirm of any mortal, that he is virtuous by nature, we miſapply the words; for virtue is the fruit of education, and, I had almoſt ſaid, it is a judicious mixture of good and evil. The man, for inſtance, is not rightly liberal, who gives cheerfully; but he is perfectly ſo, who is generous or profuſe, according to circumſtances.

Thoſe who have hitherto in vain attempted the art of making gold, commonly plead for their excuſe, that they did not miſcarry through ignorance of the art, but that they have not yet hit upon the right mixture, or the proper proportions. The caſe is the ſame with virtue; many purſue it; many approach

very near to the point; but few have hitherto diſcovered the right medium.

I ſhall eſteem it ſome degree of merit, if, according to the beſt of my comprehenſion, I reveal to your ROYAL HIGHNESS the important myſtery, by what means the higheſt perfection of all virtues may be attained.

It conſiſts in moderation. But if the queſtion be aſked, how ſhall this moderation be obtained? I anſwer, that I have ſought it, and continue daily to ſeek it; but my ſucceſs has been much the ſame with that of the ſeekers of the philoſopher's ſtone. I have not yet diſcovered it, elſe I ſhould be, in every reſpect, the moſt virtuous man; a character which I eſtimate beyond all the treaſures of the world.

I beg your ROYAL HIGHNESS to enter into the inmoſt receſſes of your heart, there to regulate your virtues under the moſt exact diſcipline, and then to leave the ſupreme direction to your ſound underſtanding, after it has been duly exerciſed; for this alone can judge, among the many incidents and exigencies which ariſe in human life, what conduct is ſuitable to each.

If you hearken to this my upright advice, God will infallibly proſper the event, elſe it may ſometimes happen, that the worthieſt and beſt diſpoſed princes advance no farther than the gates of the temple of virtue; and

the good ſeed within them is ſuppreſſed for want of due culture.

If your ROYAL HIGHNESS will be pleaſed, at my return, to examine this ſubject more narrowly, and by developing it, determine the right ſtandard-meaſure of all virtues, it will prove a truly royal employment, and a moſt uſeful and delightful exerciſe to myſelf, which would oblige me more ſtrongly than ever, to live and die,

Your ROYAL HIGHNESS's

moſt dutiful and

moſt obedient ſervant,

Ackeroe, Aug. 30, 1753.

C. G. T.

LET-

LETTER XLIV.

SIR,

THERE is not a character more similar to that of a thief, than those men who watch for the death of others, in order to attack their memory. A thief lies in wait for the time when the house is deserted; a defamer lies lurking for the departure of the breath, the ruling inhabitant of the body. The thief is impatient for the approach of night, when the watchman may be overtaken by slumber; the defamer hides himself till he is secure in the perpetual sleep of the man whom he proposes to rob of his honor. The thief proceeds with caution, till he sees himself safe from all resistance. The conduct of the slanderer is equally guarded. He is careful not to attack the character of one who is vigilant and armed. The farther we trace the steps of both, the more circumstances we shall find to convince us, that their artifices and their ways are alike.

The only difference is this, that he who has deprived another of his property, is traced out and prosecuted from heir to heir. But how few are there who make it a point to vindicate the character of another! However, it is, on this very account, incumbent upon a

ſovereign to protect the cauſe of the deceaſed, and to deteſt the practice of thoſe who delight in diſturbing the aſhes of the dead. They betray themſelves, and manifeſtly ſhew, that it is nothing but fear and trembling, which reſtrains their virulent teeth from biting the reputation of living men.

I hope your ROYAL HIGHNESS will think this matter worthy of your care, and never ſuffer the grave of a ſubject to be defiled by the putrid malice of a ſurviving fellow-ſubject. What is the end of moſt human endeavors, but to leave a good reputation after death? The object is not vaſtly extenſive; it reaches no farther than this tranſitory ſtate, after the conſummation of which, all monumental columns muſt fall to the ground, and every periſhable temporal memorial muſt ceaſe.

It is the moſt inviolable duty of a prince, to protect the innocent, and to condemn no one, without a hearing; and there is not a man ſo incapable of making his defence, as he, who hath ſhut the door, and is retired to the manſion of reſt. His paſt life and actions have eſtabliſhed his character, and all the attempts of the malicious to undermine it, are only arguments of his own bad and deteſtable heart.

I can pardon my cold friend, who during my life, eſpouſes my cauſe with indifference. I am myſelf upon the ſpot, and his future fortune may be affected. Powerful enemies

and

and other circumſtances may, if not wholly, yet in part, apologize for his coolneſs. But if my aſhes were capable of reſentment, I fear I ſhould be irreconcileable to the the diſpaſſionate friend, who reſigned my memory, as a prey to a vindictive enemy.

Your ROYAL HIGHNESS will not be offended, to ſee a letter filled with this ſubject. I am conſtantly engaged in the purſuit of whatever may contribute to render my Prince great, and magnanimous, and conſiderable, in the eyes of God and the world. A good heart is the fountain of the moſt glorious proſperity; and he that is poſſeſſed of that, finds the world ſo ready to aſſiſt him, that he arrives, without difficulty, to the higheſt honor.

There are many ſhocking examples, which occaſion me to commend the unſpotted names of deceaſed worthies, to your ROYAL HIGHNESS's protection.

When ſurvivors obſerve a magnanimous prince, condeſcending to watch over the poſthumous reputation of their anceſtors, they themſelves will ſtudy to diſtinguiſh their zeal, their affection, fidelity, and devotion, to ſuch a prince.

If any one of your ſubjects, SIR, has incurred your diſpleaſure, you are at liberty to inflict upon him all the ſeverities of the law. But after he has undergone his puniſhment, let not a mean reſentment ſo far poſſeſs your Royal heart, as to ſuffer private malice, to exert

exert its virulent ſting, and vent a cruel paſſion, in confidence of your protection.

If your ROYAL HIGHNESS accepts this my humble and upright counſel, you will be free from the guilt and the blame of injurious ſlanders, for the public doth not always think itſelf bound, to ſubmit to the judgments, paſſed upon perſons deceaſed.

My will and teſtament is made. I ſurrender my ſoul to the Lord of life. The bulk of my property I leave to my creditors, and the remainder to my heirs. Let my grave be at the feet of my Prince, I mean, in the hereditary land of the ſovereigns of Sweden. May your ROYAL HIGHNESS graciouſly condeſcend to honor my memory, and not to forget my friends! my grave will never be ſo narrow a confinement to me, as the world has been.

The remembrance of all my troubles and changes of fortune has been happily loſt in the care, which hath wholly engaged my attention, to guide your ROYAL HIGHNESS into the right path. May the Almighty proſper that care! and I ſhall be content with my portion, both of life and happineſs.

Let me recommend it to your ROYAL HIGHNESS, to cultivate in yourſelf a diſpoſition to be a tender-hearted friend to mankind, and not to grieve the hearts of thoſe, who are ſubject to your power.

I feel a regret, whenever I am prompted by paſſion, to give pain to one of my ſervants, tho' they have a right to avoid my power, by aſſerting their liberty, and quitting my ſervice. How much greater ought to be the regret of a prince, for having male-treated a ſubject, tho' a ſilent innocence be his only refuge, againſt the diſpleaſure of his ſovereign, and neither his oaths nor his circumſtances, permit him to exchange his fortune or condition. Mine is tolerable, whilſt I have the happineſs, to obſerve your ROYAL HIGHNESS improving, in all chriſtian and royal virtues, and conſequently, to feel the laſting reſpect confirmed, with which I remain to my dying hour,

Your ROYAL HIGHNSS's

moſt dutiful and

moſt faithful ſervant,

Ackeroe,
Sept. 6, 1753.

C. G. T.

LETTER XLV.

SIR,

IS it beneath the dignity of a prince, to divert his leiſure hours in the affairs and amuſements of a country-life? I propoſe the queſtion, becauſe I apprehend, that my paſſionate deſire, to ſee your ROYAL HIGHNESS perfect, may ſome time lead me to deviate ſo far from my principal point. I am therefore willing to ſubmit my opinion to the judgment of others, rather than rely upon my own judgment.

I am very ſenſible of the change of times and cuſtoms, which will not permit the ſame hand, to draw the ſword, and hold the plough, as was uſual heretofore. But I am, at the ſame time, aſſured, that trade and œconomy are the foundation of the wealth, proſperity and welfare of a country.

I am alſo clear in the truth of that trite proverb,

Regis ad exemplum totus componitur orbis.

and therefore I am inclined to think it of uſe, for a ſovereign prince to encourage his ſubjects, by his own example, to delight in agriculture, planting, gardening, and œconomy.

nomy. Were I the unworthy proprietor of the noble ſeat of Ekholmſund, I ſhould incloſe a certain ſpot, in order to manure the land, and improve it to the higheſt degree of perfection. I ſhould inform myſelf of every particular, relating to a country-life, and entertain the imaginary ſatisfaction, of reliſhing the fruits of my own care, better than any ſupplies I could receive from other hands. I ſhould be apt to make uſe of the expreſſion of a very ſenſible man, "Sir, I recommend it to you to eat, for this is the produce of my own garden, and therefore perfectly good."

I am far from preſuming to convert a prince into a peaſant. The complexion of the former muſt be expoſed to the ſun, at the head of his army, and the hands of the latter muſt be hardened at the plough, and rendered black, by the fruitful changes of the weather. But when a ſovereign condeſcends himſelf to be an huſbandman, he honors the moſt ancient ſtate of life, which has been always reputed honorable, till the inconſtant paſſion of men for higher objects deluded a father into the falſe opinion, that he ſhould derive more honor, from the bare title of his ſon, than from the fruits of his own labor, acquired in the courſe of a long life, and, as the ornaments of the firſt entrance diſtinguiſh a family-ſeat, ſo a ſword or a gown, worn by his ſons, would aggrandize himſelf. The only method of curing this

this epidemical diſeaſe, is, when perſons of the higheſt diſtinction ſhew, by their own example, in how great eſteem agriculture ought to be held. Your ROYAL HIGHNESS will be better convinced by experience, than by any aſſertions of mine, that the principal ſtrength of the kingdom conſiſts in a ſufficient number of thoſe hands, who, by the ſweat of their brow, provide for their fellow-ſubjects that great neceſſary of life, daily-bread. And when convinced of this, you will not blame me, if I ſhould prefer an honeſt and peaceable peaſant, to the ſon of a peaſant, who ſtruts in a hat fiercely erect, and inſults his father's family.

It is by no means my deſign to imbitter or leſſen your ROYAL HIGHNESS's pleaſures. I could treat at large on the ſubject of plays, entertainments, muſic, and dancing. In my younger years, I was a diligent and attentive diſciple, in theſe principal ſchools of vanity, and am ſtill in the condition of thoſe ſuper-annuated coachmen, who revive at the ſmack of a whip. It gives me pleaſure to ſee others riding, tho' I cannot drive. The life of man is long, particularly to him, who has learned to make the right uſe of it. When fatiguing pleaſures have exhauſted us, calm pleaſures muſt be our recreation. Among the latter, I could wiſh to root in the minds of my countrymen a right opinion of the innocent enjoyments of a country-life, and of the

plentiful reward, which he, who duly cultivates his land, may expect in the harveſt.

It is neceſſary for your ROYAL HIGHNESS to learn the true diſtinction, between fleeting and uſeful enjoyments. The former are ſucceeded by regret; the latter leave no diſquiet upon the mind, and only ſerve to heighten the appetite. However perverſely this doctrine may be interpreted, yet I am perſuaded, that experience and mature reflection will explain it. My letters are not written for thoſe of my own age, but for the uſe of a prince, who, after having tried them by the experience of thirty years or upwards, will himſelf be fully convinced of the uprightneſs and truth of the contents; for they will teſtify to the lateſt ages, with how unbounded a zeal and reſpect I have been,

Your ROYAL HIGHNESS's

moſt dutiful, and

moſt faithful ſervant,

Ackeroe,
Sept. 6, 1753.

C. G. T.

A N-

ANSWERS
FROM A
YOUNG PRINCE
TO HIS
GOVERNOR.

Written in the Year 1753.

ANSWER I.

To the LETTER *of May* 31, 1753.

My dear TESS,

I Thank you, my TESS, for both the letters which my TESS has been ſo kind as to write to me. They have given me great ſatisfaction, and as my TESS deſires me to acquaint him with my progreſs in hiſtory, it is now my deſign to ſhew you, that I am got as far as the firſt Punic War. Before I reached ſo far, the characters which ſtruck me moſt, were, Coriolanus, Camillus, Ap-

pius Claudius, Fabricius, and Pyrrhus. Coriolanus might have paſſed for a virtuous man, if his pride had not been ſo great as to put him upon taking revenge of his country, for not having ſufficiently rewarded his ſervices, which were no more than his duty. Camillus, on the contrary, though his country had treated him ungratefully, forgot every thing, as ſoon as Rome ſtood in need of his help, and ſhewed his duty to his country. Appius Claudius abuſed the authority of laws, in order to raiſe himſelf to the higheſt power, and by that means fell headlong into ruin. Fabricius gave a proof of his virtue, in deſpiſing the riches which Pyrrhus offered him; and he was ſo generous to his enemy, that he would not gain a victory over him by the leaſt treachery. Pyrrhus acquired great reputation by his experience in the art of war; but his immoderate ambition put a ſtop to his fortune. I learn from this, that immoderate ambition cannot fail to make a man unhappy.

I beg my TESS would remember me to TESSA, and be aſſured that I ſhall be,

My dear TESS's

conſtant friend,

GUSTAV.

A N-

ANSWER II.

To the LETTER *of June* 13, 1753.

My dear TESS,

THE laſt letter which my TESS wrote to me was truly welcome, and I am vaſtly obliged to my TESS for it. My TESS writes of the duties of a governor towards his pupil. This has led me to conſider the duties which a pupil ought to obſerve towards his governor. He ought to love him, to acknowlege his goodneſs, and to be obedient to him. I aſſure you, my TESS, that I will neglect none of theſe duties, for I eſteem you highly, my TESS, and ſhall always remain,

My dear TESS's
faithful friend,
GUSTAV.

ANSWER III.

To the LETTER *of June* 23, 1753.

My dear TESS,

I Thank you, my TESS, for your agreeable letter, which has given me as much pleaſure as inſtruction. I am quite convinced of the truth of what my TESS is pleaſed to

allege, and am ſenſible how ill it becomes a ſovereign prince to give credit to falſe reports, and harbour ſuſpicions; for it commonly happens, that men who ſuſpect any harm in others, are guilty of the ſame themſelves. For inſtance, the evil conſcience of Cain filled him with fears, that other men would treat him, as he had before treated his brother. The excellent examples which my TESS is pleaſed to propoſe to me, encourage me ſtrongly to imitation; and I remember to have read of them and others, in the little collection of books, of which the queen made me a preſent at Chriſtmas. You are entirely in the right, my TESS, in ſaying, that merit ought to be rewarded; for it is but juſtice, that a worthy man who has actually deſerved rewards, ſhould enjoy them; and there is, beſides, a pleaſure in doing good to others. I am glad my TESS was pleaſed with my former letter. It was all of my own dictating; but writing it over fair was ſo tedious a work, that I at laſt begged of Count Duben to mark out the letters with his pencil, and then I wrote after him with ink. This is the reaſon why the concluſion was better writ than the beginning. Be aſſured, my TESS, of the conſtant friendſhip with which I ſhall always remain,

My TESS's *faithful friend,*

GUSTAV.

AN-

ANSWER IV.

My dear TESS,

YOU have been ſo good as to write me ſeveral letters, for which I am extremely obliged to you, and beg you would not take it ill, that I have returned no anſwers, for I have been hindered by the rejoicing days, which have been kept in honor of the king and queen. It will always be a great pleaſure to me to receive your letters, till I can have the ſatisfaction of ſeeing you; and I beg my TESS would be ever aſſured of my friendſhip.

GUSTAV.

A N-

ANSWER V.

My dear TESS,

I AM heartily glad that my TESS is come to Ackeroe, becauſe it is ſo much nearer to me, and I may hope ſoon to ſee my TESS here. I thank you, my TESS, for your letters, and aſſure you they were all exceedingly welcome; and hope you have received my letters.

I beg my TESS would remember me to TESSA, and be aſſured that I ſhall always remain,

MVSEVM BRITAN NICVM

My dear TESS's

faithful friend,

GUSTAV.

The END.